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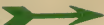
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*and*  
in the Home

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For unto us a child is  
born, unto us a son is given;  
and the government shall be  
upon his shoulder: and his  
name shall be called *Wonderful, Counsellor, The*  
*Mighty God, The everlasting Father, The Prince*  
*of Peace.*—Isaiah 9:6.

VOL. 68 NO. 12  
DECEMBER, 1933



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JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 47 East South Temple, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.30 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1933, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 68

DECEMBER, 1933

NUMBER 12

## Christmas in the Heart

*There's Christmas in the home and church,  
There's Christmas in the mart;  
But you'll not know what Christmas is  
Unless it's in your heart!*

*The bells may call across the snow,  
And carols search the air,  
But oh, the heart will miss the thrill  
Unless it's Christmas there.*

*The calendar may mark the day—  
'Twill only bring Time's smart,  
Unless the golden tide runs high,  
With Christmas in your heart.*

\* \* \* \*

*So while the year moves swiftly to its closing  
Let all the choirs their songs of gladness start,  
Singing not only in the vaulted temples,  
But singing, singing, singing in your heart!  
—Edward Gordon Innes*



## It was Sixty Years Ago

By Ben R. Eldredge

This morning—a beautiful September day—September day in the morning in Salt Lake Valley—my native valley—and how I love it!

I walked along the South side of Second South street, between State and Second East streets. When in the middle of the block I looked north across the street and saw the front gable of the old Thirteenth Ward Assembly Hall, the meeting house of my boyhood days and "my Sunday School."

I lingered this morning, crossed the street, walked up an alley to the rear. The "vestry" room has been torn away, the building is now used by the "Workers Center Unemployed Council," but up some rickety steps I clambered. A few men were informally gathered in the hall and I asked permission to look about, which was readily granted. The old ceiling—frieze and moulding are slightly marred—in its perfection was always a wonder to me, and I gazed about reverently replacing in my mind the old benches and their arrangement. The speaker's stand and row of seats behind it, the cottage organ before the stand and Miss Park at the organ—then a few deep breaths and I got out, briefly thanking the group about me for their courtesy.

And that Sunday School—George Goddard, Superintendent! Was there ever Brother Goddard's equal as a Sunday School man? If so I have never contacted that man.

This is not a roll call—just a few names that went through my mind as I walked away from that out-of-repair old building, this beautiful morning—George Goddard, Bishop Edwin G. Woolley, Millen Atwood, John B. Maiben, Fred Mitchell, John Blythe, John H. Rumel, Francis Platt, Joseph Morris, Hamilton G. Park, Nelson A. Empey, John Reading, Claudius

Spencer, William Naylor; Sisters Goddard, Atwood, Stringham, Barney, and Aunt Zina Young—these were among the more mature and were mostly officers and teachers.

Then among the younger ones (I will give the names as they come to me, some are nick names): Heber J. Grant; Eddie, Bert, Orson and George E. Woolley; John D., Jake and Will Spencer; Ruth, Olive and Fanny Woolley; Millen and Relief Atwood; Brig, Hyrum, Heber, Alice and Nell Goddard; Will and Sally Reeding; Ham, Seymour, Rilla, Will, Lou and Nettie Naylor; Nettie, Fanny, Brig and Frank Little; Bid, Dilla, Tina, Talula and Clarissa Young; Arthur and Mabel Park; Louie and Annie Wells; Lucy, Julia, Ab, Will and John Stringham; Eliza, Emma, Alice, Annie, Frank and Jake Rumel; Alva, Annie, Eleanor and Lizzie Taylor and a host of others, for we jammed that old meeting room and vestry. Our classes were all held in the two rooms and we made things *hum* for we were busy as bees in a hive. Separate rooms for the various classes were unheard of sixty years ago; we just turned a few benches around to form hollow squares and each class stayed in its own square and tried not to drown the adjoining square with its noise. It was friendly co-operation and it worked.

It was a good Sunday School, I say. Being near the center of town close to the hotels, many out-of-Utah visitors came in to look us over, and I have heard one of them say to another as they were going away: "I have never seen anything like it." Today I wonder if that remark really referred to our Sunday School as an Institution for Religious Instruction, or if it was to the quiet way in which we made our noise. Still I insist it was

(Continued on page 569)



# *Teaching as the Direction of Activities*

By John T. Wahlquist, Ph. D., University of Utah

## CHAPTER XI

### Using Visual Aids in Teaching\*

There are four ways of learning about a given thing: first, one can read about it; second, one can hear about it; third, one can see pictures or representations of the thing; or, fourth, one can see the thing itself. Unfortunately, the order in ordinary teaching is that named, whereas the reverse would be more psychologically sound. Many teachers are more content to have students read about something or to tell them about it than to gather pictures or models or to have pupils make graphic representations in various forms. If there exists any doubt on this point, let the reader describe the Holy Land, giving the relative positions of Bethlehem, Jerusalem, Jericho, Nazareth, and Damascus. If he knows that the order is roughly from South to North, let him try the experiment on five or ten acquaintances. The result will be a reflection upon the manner in which one has been taught.

The chapter consists of a description and discussion of the many avenues of visual appeal open to teachers. Not all teachers will be so fortunate as to have opportunities to use all techniques. Nevertheless, recognition of the need may be the first step in securing the equipment desired.

1. **Blackboards.** Every classroom should have one or more blackboards, and every blackboard should be used regularly. The teacher with the blackboard habit, who talks with chalk, is at a decided advantage. An outline, teacher-made or pupil-made, focuses attention upon the elements of the lesson as it goes forward. A summary made at the conclusion of the lesson, at the dictation of the class, clinches and clarifies all points. A sketch, diagram, table, or rough map makes abstract descriptions concrete, meaningful, and significant. Colored chalk is a great aid in making appealing displays.

2. **Pictures, charts, graphs, etc.** Every alert teacher can collect or secure excellent pictures on Biblical scenes and Church History.\* Newspapers, magazines and advertising folders should be carefully watched for appropriate pictures related to the work at hand.

A bulletin board, either burlap or cork, can be conducted under committee direction. Gandhi, Hitler, the Pope, President Roosevelt, President Grant, et al, make interesting copy on church affairs.

No supplementary device can be more easily abused than pictures. Some teachers make collections and scrapbooks which are utilized to keep children quiet. Such an extraneous use is certainly to be condemned. Unless a vital connection with the lesson exists, pictures should not be circulated among class members.

3. **Copy Material.** The desire for activity on the part of pupils

\*The Deseret Sunday School Union in Salt Lake City will supply catalogues and give suggestions on various topics.

as well as the need for concrete representation warrants the purchase by the Sunday School of a multigraph, hectograph, mimeograph, or some other duplicating device. Objective-tests may then be used as study devices. Graphs, charts, maps, study outlines, verses, and seat-work may be prepared in advance and circulated at the appropriate time. A duplicating device will especially appeal to the primary-kindergarten teachers for numerous uses. The sets need not be expensive [reliable hectographing units can be purchased for as little as \$2.00], within the range of the teacher's purse if the Sunday School cannot make the purchase.

#### 4. Stereographs, Stereoptican Slides, and Opaque Projectors.\*

Stereographs, familiar as parlor equipment a generation ago, give three-dimensional focus by presenting two pictures of the same object. Keystone Views and other companies have material on religious themes.

Machines capable of handling stereoptican slides and opaque objects, pictures in books and the like, are now on the market at reasonable prices. Many teachers are now making their own slides with India ink on glass plate, coating with cellophane. (Keystone Views has a complete set of equipment for \$14.50). An opaque projector makes it possible to use pictures, verses, musical selections, etc., without destroying the books in which they are found. Up-to-date machines may be used in fairly light rooms without special screens, simply throwing the pictures on the wall or blackboard.

#### 5. Motion Pictures and Still-films.\*\*

Many companies are now releasing educational films on 16 mm. film, in place of the old 35 mm. type. Projecting devices may be attached to stereoptican machines for as little as \$40.00. Stillfilms contain pictures on a roll of films similar to those contained on the usual slides available at much lower price. Attachments are sold for the stereoptican projectors.

These devices may be either skillfully used or easily abused. Showing a film for which there has been no preparation is entertainment not education. Furthermore the practice makes genuine instruction difficult. If students are prepared for the film, if the teachers run the film in advance so that he knows its nature, and if there is a follow-up, motion pictures are desirable.

#### 6. Field Trips.

The fine work of the Oregon Trail Association under Dr. Howard R. Driggs, of New York University, a native Utahn, and of the Utah Pioneer Trails and Landmarks Association under Eldger George Albert Smith, call forcibly to mind the opportunity for studying Church History at first hand.

The successful field trip is dependent upon several factors: 1. An appropriate time, when all are free to go; 2. the guide must go over the field first; 3. the class must be prepared to see the items under consideration; 4. once the schedule is made it should be adhered to; 5. the group should reassemble for discussion for follow-up purposes; and 6. there must be constant over-sight, the teacher will do well to take other adults along.

\*All interested in the purchase of such materials should address the Deseret Sunday School Union for advise or call and see the exhibit always on display at the new Auxiliary Offices on Main Street, Salt Lake City.

\*\*Those interested in purchasing equipment should follow the previous suggestion.

In passing, there is no device which brings pupils and teacher so close together and in more complete accord than a good excursion.

**Summary.** Visual instruction makes for concrete experience, definite impressions, and accompanying interest and attention. From research studies we know that well-planned visual aids result in much economy in learning.

The objectionable features, not necessarily inherent in the devices, are expense, occasional eye-strain, problems in conduct, and poor technique in handling the device. If the work is to prove successful, there must be safeguards on all counts.

Note: The class session devoted to this lesson should be in the form of an actual classroom demonstration of the use of visual aids in teaching. If projectors, slides, film or pictures are not immediately accessible, the instructor should exhibit catalogues, illustrated booklets, etc., showing the possibilities in Visual Education. These are obtainable by addressing the firms listed below.

### Sources of Materials

(All catalogues are free of charge)

1. U. S. Dept. of Agriculture, Washington, D. C.
2. U. S. Public Health Service, Washington, D. C.
3. Victor Animatograph Corporation, Davenport, Iowa—for directory of 16 mm. films.
4. Eastman Teaching Films, Inc., Rochester, N. Y.—for list of 16 mm. films.
5. General Electric Co., Schenectady, N. Y.—for list of free films.
6. Bausch and Lomb Co., Rochester, N. Y.—for catalogues of projectors.
7. Spencer Lens Co., Buffalo, N. Y.—for catalogues of projectors.
8. Keystone View Co., Meadville, Pa.—for lists of slides and stereographs, and free instructions on "home-made" slides.
9. Society of Visual Education, 327 S. LaSalle St.—for lists of films and film slides.
10. Denoyer-Geppert Co., 5235 Ravenswood Ave.—for lists of pictures, charts, and maps.
11. Mimeograph, multigraph ditto machines, hectographs, and other duplicating devices are advertised in periodicals. Address the firms directly.

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- Reagan, G. W.—"Fundamentals of Teaching," Chicago: Scott, Foresman and Co., 1932, pp. 495-521.
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## CHAPTER XII

## The Assignment

The assignment is one of the most important of the teacher's functions. The teacher who gives last-minute assignments in ignorance of the contents of the next lesson is simply setting the stage for another class session which will violate the basic principles of self-activity, interest, and apperception. If children learn by their own activity, they must be prepared for active participation; if activity awaits upon the arousal of interest, they must be motivated; if interests depend upon the apperceptive mass and the present mind-set the pertinent background must be called to mind. An assignment by an unprepared teacher will mean a class session by an unprepared group.

Preparation for the assignment should be as exacting as preparation for the lesson at hand. Fortunately, time spent upon the assignment is time well spent upon the next lesson. Furthermore, time spent on the lesson ahead usually results in greater insight into the purport of the present lesson, and in better teaching of the same. If supervised-study is a part of the day's exercises, it is almost a complete waste of time unless the teacher has prepared an assignment which answers for all pupils: What? How? Why?

**The Functions of an Assignment.** The assignment is that phase of the class work devoted to preparation for study through pre-teaching. It usually involves a preview of the lesson ahead, connecting the next with the present lesson and relating the subject-matter to the pupils' experiences. It should arouse interest, a state of readiness, and a favorable mind-set. The specific functions of an assignment are:

1. To set up objectives for study, to point out and give tentative insights into the expected ends, the attitudes of understanding and appreciate, etc. Teachers and pupils must share the lesson aims and objectives if the work is to be most effective. The assignment should give a "road-map" to the realization of that goal.
2. To establish motives, a spirit of sharing in a joint enterprise of immediate interest and of vital concern. Interests are the emotional concomitants of the intellectual aims. The realization of these two functions (1 and 2) are interdependent, one upon the other. If pupils see the goal, they are interested; if they are interested, they look for the goal.
3. To provide specific learning exercises which will enable pupils to realize the objectives and to satisfy the inner yearnings. The exact nature of the learning exercises is left for later discussion (Chapter XIV). Obviously, this step involves attention to textbooks, leaflets, and other lesson materials.

4. To furnish directions for study, ways and means of organizing the attack on the learning exercises. This function may involve the establishment of standards, so that the student will know when he has completed the assignment. (See also Chapter XIII.)

The above test may serve as a point of reference. The first few assignments should be checked by such a list of criteria.

Enough has been said to indicate that an effective assignment will consume considerable time, possibly as much as ten to twenty



minutes. A last-minute gesture, such as "take the next three pages," or "Our next topic is the United Order," is absolutely futile. Occasionally, a teacher may be justified in spending more time on the assignment than on the recitation. At any rate, a good assignment is not a waste of teaching time. It has possibilities of being a more important teaching device than has the usual recitation.

**When Should the Assignment be Made?** Lesson-hearing, the traditional form of teaching, involves a daily assignment, at the beginning of the period, during the period, or at the close of the period. However, an effective learning unit may occupy several weeks. Consequently, a whole period, now and again, may be spent in over-views and assignments. The tendency in the day-school is away from daily assignments towards unit assignments.

Ordinarily, the assignment is made at the close of the period. This practice has the advantage of the motivation developed in the day's lesson, and the assignment serves as the connecting link between the two lessons. The disadvantages are many: (1) the recitation may occupy the entire period, and the assignment must then be shouted at a class now in full retreat; (2) the teacher must be clock-conscious near the close of the class period when the climax of the lesson should be reached—a good lesson is spoiled in order to make a good assignment; and (3) if the teacher drops the lesson at hand to wedge in the assignment, it is next to impossible to bring the pupils' attention back to the original lesson.

Many teachers in full recognition of the above difficulties form a habit of making the assignments at the beginning of the periods. Attention to a new topic is better here than at the end of a period and adequate time, whatever amount is necessary, can be given. (If assignments are well prepared, students need not recite on every item.) Such assignments are of necessity well planned, as contrasted with the dubious assignments thrown at departing or bored students. The disadvantages are that the present lesson furnishes the background to the next; however, if students are well prepared on today's lesson this difficulty is more apparent than real.

Scattering assignments through the recitation is a third type favored by teachers who favor capitalizing upon present discussions. Such assignments are not likely to arouse the attention their preparation demands or to appear in any organized relationship, one to another. Students are left wondering which segment should be prepared first.

#### **Methods of Making Assignments.**

- (1) Oral, with or without notes by pupils.
- (2) Oral and written, oral elaboration of brief blackboard directions.
- (3) Written, by use of duplicating devices, typewriters, mimeographs, ditto machines, etc.

Students can readily enter into the shaping of the first two types (see Chapter IX). An oral assignment, either teacher-imposed or group-developed, can be objectified, i. e. given concreteness, by use of the blackboard. If a study period follows, students may refer to the blackboard. If notes are to be taken, more exact notes can be copied from the blackboard.

Prepared written assignments are likely to be regarded as

teacher-imposed. However, they save time for other purposes, and are usually more explicit and safer guides to study. (For suggestion see Chapter XIII.)

As to types, there are two extreme types:

1. Page assignments as a basis for lesson-hearing, which place learning on its lowest level, namely, memorization. These are imposed by teachers.

2. Problematic and topical assignments as a basis for discussions, which places learning on its highest level, namely, reflective thinking. Such assignments should be joint enterprises, the teacher serving as the amanuensis who records on the blackboard what class members suggest and, finally, what they agree upon as the problems to be solved.

In between these extremes are other forms, developmental and teacher-made. The latter are favored as being more in accord with the principles of education. However, the teacher should not hesitate to dictate assignments when necessary.

As we shall see in the next chapter, objective assignments have decided advantages in the direction of study.

**Adjusting to Individual Differences.** Individual differences in student abilities may be met by (1) minimum, average, and maximum assignments, (2) X. Y. Z. assignments (3) indeterminate assignments, and (4) individual assignments. The first named calls for three assignments, the minimum, plus a few exercises for the average student, and additional qualitative exercises for the brighter students. Inasmuch as the relationship to grades where marks are employed is too obvious, some use is made of X. Y. Z. assignments—where students select the assignment they find of interest, without reference to any descriptive titles. The first two are really flexible although some writers make still another distinction. Here, without reference to descriptions and groups, students do as many exercises as they can within the time at their disposal—the limits are indeterminate. Psychologically, the best assignments are individualized—each student has a guide sheet, work-book, or special topics, at which he works under teacher guidance. This is the ideal, rather than the practice in both day schools and Sunday Schools.

### Learning Exercises

1. If this lesson is to carry over in actual practice, the prospective teachers must practice with satisfaction the principles discussed. Accordingly, *each student should prepare an assignment for some topic of interest for a hypothetical group.* Two or three of these should be placed on the blackboard for class discussion. Other students may be permitted to ask questions regarding their difficulties while the two or three volunteers are putting their work on the blackboard. Note: This exercise is the basis for exercises in Chapters XIII and XIV.

2. In view of the written work, students should discuss:
  - a. The elements of a good assignment.
  - b. When the assignment should be made.
  - c. Who should make the assignment? How?
  - d. What provision should be made for individual differences?

3. Prepare an assignment of some type which will recognize individual differences in ability.

This may be a modification of Exercise No. 1.

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## CHAPTER XIII

### Directing Study

In the foreword to this unit attention was directed to the three phases of instruction: (1) stimulation, (2) assimilation, and (3) reaction. Study is ordinarily used to describe the second phase, namely, the pupil activity following the assignment and preceding the recitation. When study is carried forward in the immediate presence of the teacher it is commonly designated "supervised study." The teacher is responsible for initiating all study, home-study as well as that carried on under her immediate supervision. Consequently, the direction of study is generally regarded as one of most important responsibilities of the teacher.

The traditional school heard recitations on material studied entirely outside the school walls. The teacher thought his duty fulfilled when he had made an arbitrary assignment for outside preparation and had tested the pupils' comprehension of the same, the "recitation" of the subject matter assigned. Many Sunday School teachers have experienced only this type of school and have carried this obsolete practice over into the modern Sunday School which now enrolls students who do little or no home study in their regular school work.

There are many reasons why the public schools have abandoned home-study for pupils in the elementary grades and reduced the amount expected of students in high schools. The typical home does not present the correct environment for study. Relatives, visitors, and family members pass in and out of the home; radio, phonograph, or piano are in more or less constant use; there are no desks, few supplementary books, references, encyclopedias, dictionaries, and other aids to study. The presence of a competent teacher is often missing. If the student encounters trouble, he must rely upon the explanations procurable at home, which may nor may not correspond to the methods presented by the instructor at school. Lastly, few immature students are capable of self-independent study. Training pupils in proper methods of study is one of the major responsibilities of the secular schools.

A Sunday School enrolling children who do little or no study at home in connection with their day school, cannot rely entirely up-

on home-study for the preparation of Church lessons. Taking the lead from the secular school, the Sunday School teacher must assume some responsibility for supervising study in the classroom.

**Aspects of the Problem.** There are two aspects to the problem of directing study, both in the classroom and at home; (1) the teacher must be able to recognize study; and, (2) he must be able to supervise study.

**When Do Pupils Study?** Pupils really and truly study when they are interested in practical subject-matter related to their own personal problems. Under these circumstances the aims or objectives are clearly recognized, the interest aroused sustains them in an intensive search for clues and materials, and they are self-disciplined—they train themselves not to pay attention to extraneous or distracting influences. The key to effective study is worthwhile subject matter psychologically presented.

Unfortunately, the mere act of reading has often been mistaken for study. One cannot study without reading, but reading does not constitute all of study. A person may read to cram facts to win the teacher's approval; uncritical reading places a false value on factual material. Furthermore, memorizing may or may not reflect study. If the memorizing is uncritical, an end in itself, it does not constitute study. The person who reads with a purpose, who weighs and considers what he reads, who is driven by an inner urge to read more than the pages assigned, who memorizes definitions, formula, and rules because they are serviceable in future study, or who memorizes Scripture, poetry, or prose quotations because they are satisfying and enlightening, is truly studying. Enough has been said to indicate that genuine study is not drudgery, rather it is vital, interesting, challenging.

Appearances are deceptive. A child with a school book propped up in front of him may or may not be studying. Probably teachers accepted the traditional recitation-testing as a means to discovery of the presence, thoroughness, and depth of such study. Obviously, questions asked after the study-period do not insure proper use of the period. Such a procedure reveals only the absence of study or erroneous practices and interpretations. Consequently, the modern teacher looks for concrete, objective evidence of the pupil's progress during the study period. Reading, which is entirely subjective, is not enough. A check must be made to determine the pupil's interpretation of what he reads. Procedure for detecting and diagnosing the pupil's progress are described at length under the next heading.

True study involves the ability to suspend judgment, to think critically, to subordinate authority to reason. A student is not studying in the truest sense when cramming facts or memorizing chapter and verse. True study involves self-activity in the sense of self-initiation, self-evaluation, and self-expression.

Rules and methods of study probably vary from individual to individual. On the other hand, certain general rules are recognized by all psychologists. Unfortunately, most of the rules have to do with learning subject-matter, in the sense of mastering something in a book whether it is of immediate concern or not. Real study would take place independently of rules if the student were properly motivated and dealing with subject-matter applicable in his daily life.



Inasmuch as ideal learning conditions are not found in technical schools, "habits of study," irrespective of subject-matter, may have value, such as:

1. Setting up external conditions favorable to study—heat, light, ventilation; time and place; aids to study such as reference books, dictionaries, etc.; freedom from distraction, quiet and order, etc.

2. Beginning work promptly and working intensely—getting started is half the trick; paying strict attention, ignoring and minimizing interruptions; following a time budget, keeping at it until the time assigned is consumed.

3. Reviewing previous lessons before studying the new ones—arousing the apperceptive mass and a favorable mind-set (without consuming too much time).

4. Making preliminary surveys of the assigned materials—noting connections with old lessons, the new elements, the difficult spots, etc. This involves a rapid reading.

5. Assigning relative values to the material read (re-reading slowly), and concentrating on the more important parts—learning all the important elements beyond the point necessary for immediate recall.

6. Working out original concrete examples of all principles and general rules involved—(see Chapter V for the teacher's use of this principle).

7. Mentally reviewing difficult paragraphs immediately after reading them.

8. Reviewing material learned at regular intervals through the course, and utilizing spare moments for reviews of elements in the course.

9. Committing to memory significant and meaningful verses, rules, laws, principles, dates, technical terms, and the like.

10. Note-taking as an aid to study (involving the making of outlines) and as a means of preserving and making ready references.

**How May the Teacher Direct Study?** Educators have debated the relative merits of the terms "supervised-study" and "directed-study." The major objections to the more commonly used term, "supervised-study," is that it implies the presence of a task-master, foreman, or supervisor who is there to make the students study. The second term, "directed study," infers that study is a student function under direction. This definition may then describe classroom study and work carried home under the impetus of the classroom activities. Whatever the title, the importance of the activity warrants attention to all types of techniques which assist.

An attempt is here made to elaborate a few procedures and principles which make for effective study.

1. **Make Provision for Study in the Regular Class Period.** Students can not be expected to make detailed preparations outside the class period, and whatever work is left for week-days must be initiated and motivated in the class hour. In the public schools constant use is made of the divided-period, part of the time being devoted to the regular class procedures (recitations, discussions, problem-solving, drill, topical reports, and projects), and the balance used in directed study, including a carefully planned assignment. Although in common practice the time is about equally divided between the

two activities, there need be no rigid demarcation. A well planned lesson leads naturally to a new assignment followed by study. Under unit treatment either of the two types of activities may consume the either period or, at least, there may result a disproportionate distribution of time. Ideally, the divided-plan should also be a flexible plan. At any rate, provision must be made for study under the immediate direction of the teacher or assignments must be so well-motivated and so clearly stated that students desire and can study on week days.

2. **Assignments Must be Carefully Made.** Attention is again directed to Chapter XII. Special attention should be given the specific learning exercises which will give objective evidence of study (see 4, below).

3. **The Teacher Must Develop a Technique of Supervising Study.** He must do more than keep order and see that all are busy, controlling conversations and minimizing distractions. He should not wait for students to come to him for help. In fact, he must circulate amongst the students, checking the objective evidence of study results (see 4 below), seeking out those who need help, encouraging the timid and backward, assigning special topics to the bright and unoccupied, and assisting in special difficulties. Many teachers make the mistake of addressing the one student in the same voice employed in talking to the class, thus distracting all who are studying. The teacher must move quietly about the room, conversing in undertones. Only when he finds many pupils experiencing the same difficulty, should he address the group. His role should be that of a "Big Brother," in the best sense of the term (sometimes big brothers are irksome). Never should he do the work of the student!

4. **Provision Must be Made for Objective Evidence of Study.** After a teacher knows her students, she may be able to tell whether or not they are studying without requiring written work during the period. Until that time, concrete, objective evidence will be very helpful and enlightening. The difficulty is that written work may prove laborious, monotonous, wearisome. As a way out of the dilemma, more and more use is being made of short objective tests, graphic representations, and exercises of various types. To illustrate, ten true-false statements placed in the student's hands, or on the blackboard, at the time the assignment is made will serve as a stimulus to study, afford an excellent means of diagnosing pupil difficulty, and furnish an excellent check on the amount and type of study. A few completion exercises (see Chapter XV), sentences with words deleted, will serve the same purpose. These exercises require little or no writing. The challenge to make a table, diagram, or classification of subject-matter read will also give concrete evidence of study, as well as motivate the work. An occasional opportunity to draw a cartoon, not necessarily funny, will serve the same purpose. Drawing a map or sketch, locating pictures, interpreting terms in the text, giving original examples of the principles described, checking passages worthy of memorization, and marking doubtful points are all means of checking and directing study. The "learning exercises" at the chapter endings in this treatment are expected to fulfil this purpose.

5. **Class Members Should be Led to Formulate Rules of Study.** Recognition of the importance of study is more than half of the bat-

tle. Students may be led to formulate a list of rules, far superior for their purposes to the one attempted above.

### A Word of Caution

Quiet and order are more easily established and maintained where the usual class procedures occupy all the time. Only a tactful, sympathetic teacher can lead the pupils to the point where they will exert themselves on the Sabbath Day. Nevertheless, a skilled teacher who makes good assignments and who sees that pencils and papers are available will experience little trouble in directing study. Under our definition of learning there is no substitute for the self-activity so readily provided in directed study.

There will always be problem cases. Children who willfully misbehave and abuse the privilege ought not be allowed in Sunday School. On the other hand, stupid teaching has driven many a child to anti-social behavior. Misbehavior and unwillingness to put forth effort may be due to various causes. A search should be made for the factor in operation. If it is lack of interest, the teacher should be on her guard. If it is lack of mental ability, reading ability, health, or methods of study, it is worth knowing. If there are personality defects in either pupil or teacher, they should be investigated. Trouble with one or two cases should not distract the teacher from securing activity on the part of the pupils. Learning is self-activity. Teaching can be described only in terms of learning. There can be no selling without some buying and no teaching without some learning, which waits upon pupil activity.

### Learning Exercises

Note: This should be a "socialized recitation." The exercises are merely suggestive. However, Numbers 1 and 5 will prove very beneficial.

1. Prepare *specific learning exercises for the assignment* you completed for the previous lesson (see specific function No. 3). These may be in the form of objective tests, written exercises, graphic representation, and the like. Blackboard talks should follow as before.

2. May we expect pupils to study Sunday School lessons at home?

3. When do you truly study? By what methods?

4. Does reading constitute study?

5. As a class group formulate some rules for effective study (for the time being disregard those given in the textbook).

6. How should the teacher direct study? What are the principles to be kept in mind?

7. Why secure objective evidence of study? How?

8. What place should "directed study" have in a Sunday School?

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## CHAPTER XIV

### The Art of Questioning

Questioning is a teaching device to be used in conjunction with other methods. Unfortunately, the exclusive use of the catechetical question with its stress on the one form of the correct answer has brought the procedure into disrepute. It is a mistake to devote whole periods to the question-and-answer method. Part of the time should be used for topical reports, the formation of problems and projects, comments by teachers, written work, etc. However, the question has a rightful place in all forms of teaching, projects, socialized recitations, lectures, etc. Probably questioning has been overdone, i. e., used to the exclusion of other methods. This should not blind us to the values in the question as a supplementary aid in teaching.

**The Uses of Questions.** Questions assist the teacher in discovering, stimulating, and directing pupils' interests; in testing pupils' understandings; in supplementing bookish matter by bringing in outside pupil experience; in drilling on desirable automatic responses; in establishing natural settings for new material by recalling the old and familiar, and the past experiences; in directing the steps in reflective thinking; and, in securing and holding group attention.

**Characteristics of the Good Question.** Although space prohibits an exhaustive statement of the attributes of the good question, a few generalizations will be helpful:

1. **Questions Should be Definite and Clear-cut.** Poor questions begin with such wordings as “How about .....?” “Do you remember .....?” or “Can you think of .....?” Good questions describe the task at hand, and the form of the question is in agreement with purpose. Thus, “Why did the Mormons come West?” “How do you account for Joseph Smith's accomplishments?” or “Should the Church ignore great social issues?”

2. **Questions Should be Brief and Simple,** rather than long and involved. There should be few, if any, qualifying phrases. Lengthy questions are likely to be leading questions to be answered with a word. Such questions should be used with discretion. Two short, clear questions are better than one lengthy, ambiguous question.

3. **Questions Should Not be Bookish.** If the phraseology is the same as the book, the answers will be at the memory level. Giving the same question a different form will force the answer to the reflective level. Many answers in the typical classroom are sheer verbalism, mouthing words without sensing their purport.

4. **Ordinarily Use Questions Beginning With “Why”, “How”, “Explain”, etc.** These are more likely to be reflective than memory questions.

**Kinds of Questions.** A moment's reflection will bring to mind several types of questions. The list below is not complete.



1. **The Practice or Drill Questions.** Many facts, principles, and rules are so essential to future work that their constant repetition is desirable. In general, this type of question is overdone. There is little value in knowing a thing unless it can be used, and its use can be determined by other types of questions.

2. **Factual Questions,** based upon the facts as presented in the textbook or leaflet. An excessive use of this type is an example of education conceived as erudition (see Chapter I). Again, most facts should be learned through use and not in isolation. Nevertheless, an occasional use of this type is justifiable—primarily as a testing device.

3. **Thought Questions.** Confronting the student with a problem or difficulty, which can be solved only through *use of knowledge* and the *reconstruction* of past experiences. Such questions cause reflection and elaboration. A half-dozen, pivotal thought-questions constitutes a good lesson plan (of the recitation-discussion type) for the experienced teacher.

4. **Leading Questions** are props for students to lean upon in seeing the purport of the situation. As such, they should be used with discretion, or the teacher will be active and the students passive.

#### Procedure in Questioning.

1. The pace or rapidity with which questions are put depends upon the type of questions. Drill and memory questions can be put in rapid succession with only a momentary pause for answers; thought questions should be put more slowly, allowing ample time for reflection and deliberation.

2. The *order of distribution* is important. Although questions should first be put to the group before the individual to respond is designated, teachers should be concerned about widespread participation. Without being conscious of the fact, teachers may "overwork" some members of the group while neglecting others. If a seating chart is used, the teacher may keep track of her pupils' responses now and again, and modify her procedure accordingly. A system of symbols is easily evolved.\*

If a teacher has data cards, or simply the names of pupils written on cards, she can assure fair distribution of question by shuffling the cards before each class session, calling names in the order of the cards.

Rarely should a teacher put questions in the order in which students are seated, or in the order in which the names appear in the roll; this is permissible for drill, but for no other purpose. Students anticipate their questions and pay little attention to the others.

Fair distribution is usually obtained if a teacher puts a few, good reflective questions and makes mental notation of the students responding. An occasional check-up by the symbolic device described above may prove enlightening.

3. *Individual differences should be recognized* by assigning difficult questions to bright students and easy questions to dull students. There should be exceptions to the rule or students will discover its existence with resentment.

4. *Questions should be put with an air of confidence and expectancy.* Pupils rightly resent inferences with respect to their in-

\*See Kyle, How to Supervise, p. 157. (Quoting Prickett, R. C., "Making Supervision Objective." School Review, 36:209-12, March, 1928.)

ability to answer. We naturally do more for the person who expects performance.

5. *Questions should not be repeated in exactly the same form.* If after a suitable pause no one responds, the question should be reworded or broken into segments for analysis.

6. *Socratic methods*, leading the individual in a roundabout method to self-contradiction when his original statement is wrong, is usually of doubtful value in recitations, although helpful in directed study. It may result in considerable waste of time, much embarrassment, and some resentment. The remaining students may be both idle and unsympathetic to the whole procedure; usually it is a mistake to hold a pupil on the floor when he admits his inability to answer the question.

#### Handling Answers.

1. Answers should not be repeated by the teachers. If the teacher forms the habit, the students are inattentive to one another. The repetition, if the answer was correct, is a sheer waste of time. If necessary, *the teacher may elaborate the answer* or call on volunteers to complete it. Such elaborations should not be so frequent that students are satisfied with half answers.

2. *The teacher should recognize individual differences in expressing commendation or disapproval.* Merely going on to the next question is a form of approval. Other forms of commendation may lead to waste of time or jealousy among students. However, backward, shy, reticent students should be encouraged, and an exceptional answer is always worthy of a word of approval. Ordinarily, students should not be rewarded for what we should reasonably expect.

3. Teacher should encourage *free, conversational speech*. Complete statements, at times, may sound artificial and far-fetched. Nevertheless, students should be encouraged to expand their answers.

4. *Pupils may answer questions* one at a time. Furthermore, a hand-waving attitude should not be encouraged. Hands should be displayed as indications of readiness to respond, not as a form of competition for attention. If no one has his hand up, there can be little objection to an out-spoken answer or observation.

#### Handling Pupils' Question.

Experienced teachers realize that they are doing their best work when they are answering questions, the pupils appealing to the teacher's greater knowledge, more extended experience, and maturity of judgment. If the teacher is to maintain the pupils' confidence she must have ready answers for the questions.

The time comes when every effective teacher is asked a question he cannot answer. In this case, he can "bluff," he can assign the problem to the group in an evasive manner, or he can admit his own ignorance. It seems to the writer, that the last named is the only justifiable response. It is very true that a teacher who finds himself in this trouble very often better study or ask for a change of assignment. On the other hand, erudition is not the true mark of the educated man—no one mind can know it all.

#### Learning Exercises

1. Write pivotal questions for discussion of the topic selected for Exercises, Number 1, in Chapter XII, and Number 1 in Chap-

ter XIII. In writing these questions consult the criteria established in this chapter.

2. Name several types of questions not treated in the chapter. Indicate their uses.

3. What use should be made of the stenographic symbols described in this chapter? Do you regard such use as beneficial? Harmful? (Commit these symbols to memory, if judged to be useful.)

4. What are some considerations for the teacher to have in mind while putting questions to a class?

5. Likewise, name some things to be kept in mind in handling pupils' answers.

6. When should a teacher bluff, if ever?

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## Keeping Christmas

"There is a better thing than the observance of Christmas day, and that is keeping Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for some place, where you can sow a few seeds of happiness—Are you willing to do these things even for a day?

Then you can keep Christmas!"

—Henry Van Dyke.

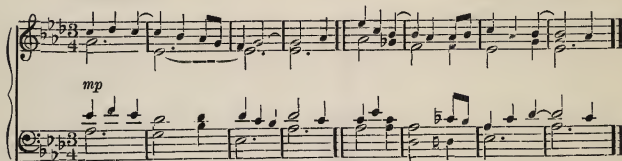
# Sunday School Notes and News

## Prelude

## Postlude

Moderato,

LILLIAN MORRELL.



SACRAMENT GEM FOR JANUARY AND FEBRUARY, 1934

(Matthew 26:26-28)

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins."

Note. For the year 1934, Sacrament gems will be selected from the words of Our Savior. In order to secure general response a few minutes in each class during the months of December and January should be devoted to memorizing the verses.

### Concert Recitation

The General Board recommends that the Concert Recitation be introduced by a brief talk of one minute's duration. The purpose of which should be to explain the setting and circumstances out of which the passage recited arose. It is hoped that this introduction will add to the meaning of the exercise and to the interest of the Sunday School membership in it.

### A Messenger of Glad Tidings

From G. Harding Horsley, Superintendent Hawaiian Mission Sunday Schools:

"The Instructor stands out as a superlative messenger in conveying the glad tidings of the Gospel of Christ to the most distant urban and rural parts of the world. It is a most invaluable missionary as well as religious principal guide for officers, teachers and students. Through it we are linked with the General Authorities and the Sunday Schools throughout Stakes and Missions of the Church. Without it, it would be impossible to attain that degree of success and achievement which now exists in the Sunday School work. With eager anticipation we await the arrival of each new issue, realizing that it will contain that which is pertinent and vital to the progress of this great movement. We enjoy very much every department and every portion of the magazine and you are to be commended on the recent improvement

that has made the value of *The Instructor* even greater at a lower cost. Could we in a better manner express to you who are responsible for its publication, our feelings of appreciation than to say we are grateful for you and what you have done? Words are too weak to express just what your tireless efforts have meant to us and to the Sunday School students of the world in giving the plan of the Gospel in such a beautiful and comprehensive way."

### A Challenge to Officers and Teachers

A principal of one of our seminaries with an enrollment of 450 pupils of the age of our "B" Department in Sunday School, found that he had thirty to thirty-five pupils who were either not attending Sunday School or who were very irregular in attendance. Some of them had not attended in months. Asked for an explanation of their absence, the following replies were received:

1. Teacher reads the lessons.
2. New teacher every Sunday.
3. Little tots called on to read the lessons.
4. Teacher expects students to know all about the lesson before reading it.
5. Teachers are absent half the time.
6. Disorder.
7. Teachers don't know enough to teach students.
8. Teacher knows but can't express himself.
9. Substitute teacher unprepared.



10. Same course every year.
11. Teachers are "dead."
12. Teachers ramble.
13. System of marching which should be worked out.
14. Teachers do not demand discipline.
15. No interest of student in teacher or vice versa.
16. Don't like teacher.
17. Teachers try to boss you.
18. Officers in charge talk.
19. Superintendent objects to canyon parties.
20. Do not start on time.
21. We do not want a teacher of our own age.
22. Mixing of ages in classes.
23. When teacher is finished and bell hasn't rung, the students are permitted to do as they choose.

These pupils are attending seminary classes five days a week, some of them at 8 a. m.

While a number of the twenty-three answers are just excuses, are there not enough problems involved to challenge the serious consideration of our officers and teachers? Why not go over the complaints one by one and see if any of them might be truly applied to your school.

#### Gives Added Inspiration

"I cannot be a successful Sunday School Teacher without the help of our most wonderful teacher—*The Instructor*. I never look into its pages without receiving an inspiration in the glorious Sabbath School work, which surely gives me added strength and the greater desire to be of some service in this wonderful Cause. In fact, I feel that we could not get along so well in our home without *The Instructor*. I could thus enumerate many ways in which *The Instructor* is invaluable and even priceless to me, and has been for many years past. I cannot think of *The Instructor* without singing its praises, it really means a great deal to me."—Rosa H. MacDonald, Phoenix, Arizona.

#### One Hundred Per Centers

Miss Louise Ingram the wide-a-wake secretary of the Box Elder Stake advises us that in the following named Sunday Schools the departments mentioned have an enrollment of 100%:

Evans: Kindergarten, Primary, Church History, and Department A.  
Harper: Church History.  
Mantua: Primary, Church History and Department A.

In the Harper Ward all are enrolled in the Kindergarten Department, but one; in the Mantua Ward all in the Kindergarten Department but two.

Good work, Box Elder! Keep bringing them in!

#### Two-and-a-Half-Minute Talks

Figures show that only fifty per-cent of the number of two-and-one-half minute talks which should be given were given during the first six months of 1933.

It is recommended that the talks be so well prepared that if possible they can be presented without being read or memorized. The member of the superintendency who is in charge of class work should be given the responsibility for the two-and-one-half-minute talks. He should work with teachers and pupils in the selection of talks to be given and help the speaker to perfect his talk as to content and presentation. This exercise gives an excellent opportunity to stimulate pupil activity.

#### ROLL OF CO-OPERATORS ON TOOLS OF TEACHING PROJECT

Bear Lake: Paris 2nd, Bloomington.  
Bear River: Elwood.  
Beaver: Greenville, Milford.  
Benson: Richmond, Trenton.  
Big Horn: Lovell, Otto, Cowley.  
Box Elder: Brigham 4th, Evans, Bear River, Corinne, Willard.  
Burley: Hazel, Burley 2nd.  
Blackfoot: Aberdeen, Pingree, Blackfoot 1st, Wapello.  
Blaine: Fairfield, Shoshone.  
Carbon: Rolapp, Standardville, Storrs, Sunnyside, Scofield.  
Cottonwood: Murray 1st, Murray 2nd.  
Deseret: Lynndyl.  
Emery: Cleveland.  
Franklin: Linrose.  
Fremont: Archer, Rexburg 1st, Lyman.  
Garfield: Kingston.  
Granite: Lincoln.  
Grant: Hillcrest, Wandamere.  
Gunnison: Hamilton, Mayfield.  
Hyrum: Wellsville, Mendon, Hyrum 3rd, Wellsville 2nd.  
Idaho Falls: Iona, Idaho Falls 2nd.  
Juarez: Pacheco.  
Kolob: Springville 2nd, Springville 4th.  
Liberty: Third, Ninth.  
Lost River: Challis, Moore.  
Lyman: Reliance.  
Malad: Malad 1st, Portage, Pleasant View, St. Board.  
Maricopa: Mesa 2nd, Phoenix 2nd, Phoenix 1st.  
Minidoka: Acequia, Heyburn, Rupert 1st.  
Moapa: Mesquite, Alamo, Pioche.  
Moroni: Wales.  
Nebo: Santaquin 1st, Santaquin 2nd, Benjamin, Payson 4th, Genola.  
Nevada: Lund.  
North Sevier: Salina 1st.  
Ogden: Eden, Eighth, 21st.  
Oquirrh: Magna.

Palmyra: Lake Shore, Palmyra.  
 Parowan: Parowan West.  
 Pioneer: Fifth, Brighton.  
 Pocatello: Onyx, Rockland, Pocatello 1st.  
 Rigby: Palisade, Grant, Menan.  
 Roosevelt: Roosevelt.  
 St. Johns: Ramah.  
 St. Joseph: Thatcher, Gila, Kimball.  
 Salt Lake: Center, 17th.  
 San Francisco: Burlingame, Stake Board, Oakland.

San Juan: Lasal, Moab.  
 Shelley: Goshen.  
 Snowflake: Joseph City, Aripine, Caly Springs.

South Davis: Farmington.  
 Star Valley Stake: Grover, Fairview.  
 Summit: Rockport, Park City.  
 Teton: Clawson, Cache.  
 Timpanogos: Linden, Windsor.  
 Tooele: Lake View.  
 Union: Imbler.  
 Wasatch: Midway 2nd.  
 Weber: Roy, Clinton.  
 West Jordan: Bluffdale, Lark.  
 Yellowstone: Yellowstone Stake Board, Parker.

Zion's Park: Short Creek.  
 East Central States: Roanoke, Scott's Louisville, Huntington.

Northwestern States: Cascade, Conrad, Vaughn, Great Falls, Bynum, Agawan.

Texas Mission: Natchitoches, Dallas, Corleyville, Amarillo, Kelsey, Oak Grove, Pride, Fort Worth, Abilene.

Western States: Falls City, East Nebraska Distr., Casper.

Southern States: Britanny.

### A Change in Ages

Beginning with the January lessons the groupings in Departments B and C will be changed to harmonize with the Aaronic Priesthood ages. Course A (Deacons) will remain the same as heretofore—12, 13 and 14 years. Course B (Teachers) will be changed to 15 and 16 years, and Course C will include students 17, 18 and 19 years of age. In making advancements and promotions this classification should be kept in mind.

### Advancements

The end of the year is a period of considerable anxiety on the part of officers and teachers on account of the advancements to be made in all classes below the Gospel Doctrine. It requires the greatest wisdom and tact to make these changes to the satisfaction

of the pupils and at the same time in a manner that will maintain the well being of the school. Observation has disclosed the fact that where a school can consistently keep approximately to the age limit better class work can be done. At the same time group affiliations, friendships, size, intelligence, etc., are all challenges to the good sense of those making the advancements. Let wisdom guide.

### An Officer or Teacher for 60 Years

I have been an active Sunday School worker ever since—about 60 years—over half of which time a member of the General Board, or since Nov., 1900. A brief account of my first experience in teaching will illustrate how the Sunday School work has grown, during my time.

My first class consisted of about 20 boys aged from 5 to perhaps 16 years. A third of these recited from Wilson's Primer and I taught them the alphabet; another group read from Wilson's Second Reader, while the larger boys read a chapter from the New Testament each Sunday. Having no sacrament, singing practice, short talks, etc., as now, we had longer class periods.

To induce the two idle groups to keep quiet while I was engaged with each group in turn, I prepared for them each week an interesting Bible story which I would relate to them "if they would be good" until after their regular "lessons" were recited.

I had no difficulty in keeping them all quiet while telling them the story, as all children love Bible stories, and I now think that they perhaps constituted the real lesson, even if given as a means to secure order, while giving what I then thought was the lesson.

Schools were not graded in those days, and children joined any class whose teacher they knew and liked. When the General Board, at the suggestion of Dr. Karl G. Maeser, I believe, graded Sunday Schools, and they broke up my class, some of my boys cried, and I did, too. I was sure the Sunday Schools would be destroyed by this folly. How blind we often are to progress!

Horace H. Cummings.

### Our Cover Picture

The beautiful picture on our cover this month—"Madonna and Child"—is by Sichel. This artist, in his adorable painting, has given us a vision of perfect motherhood and childhood, one that honors the event which brought hope, comfort and salvation's promise to the human race.



# SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

## DECEMBER—THE MONTH OF REPORTS

**Monthly:** End the year of making monthly reports with a perfect record. If you do so, your report will be neat, complete, accurate and prompt.

The supply of new forms for 1934 will be in your hands this month. Build up a strong reserve of determination to earn the 1934 Seal of Approval so far as the monthly reports are involved. Take good care of the supply of forms given you; it should last throughout the year.

Form the habit of making up the monthly report Sunday by Sunday. When you do this it is ready to be forwarded to the stake secretary on the last Sunday of the month and promptness is easy to attain.

**The Annual Report:** No changes have been made in the form of this report. If the simple instructions printed upon the form are followed, the virtues of neatness, completeness, accuracy and promptness become a natural part of the report.

Stakes whose annual reports reach the General Board on the last Sunday in December work to a system which makes the compilation of the annual report a simple and gratifying task. Anyone who is interested in the system employed will receive a courteous and prompt reply to inquiries addressed to anyone of the following:

Mrs. Doris Chase, Secretary, Ogden Stake Sunday School Board, 126-24th St., Ogden, Utah.

Mr. Leo Jensen, Secretary, Salt Lake Stake Sunday School Board, 153 N. 2nd W., Salt Lake City, Utah.

Mr. Maurice Jones, Secretary, Utah Stake Sunday School Board, Provo, Utah.

**Seals of Approval:** Stake Secretaries who find it impossible to make a personal inspection of every ward secretary's minute book and roll books as a basis for recommending the awarding of a "Seal of Approval" may prepare a questionnaire to be sent to the

Superintendency of inaccessible schools. If the questionnaire is answered in a way which convinces the Stake Secretary that the minute book and roll book meets his requirements for favorable recommendation, and the secretary's work in other particulars specified in the August issue of *The Instructor* (page 347) is approvable, the Stake Secretary will make the recommendation to the General Secretary that the "Seal of Approval" be awarded.

The questionnaire may make the following inquiries:

**About the minute book:** Does it contain minutes of every Sunday School session and every monthly report and business meeting held? If a session of Sunday School or a report and business meeting was not held, is written reason noted in the minute book for not holding? Are minutes complete? Do they record all the facts called for by the forms? Are they neatly kept? In ink? Are they all signed by a member of the superintendency and the secretary? Are all quarterly summaries complete? Is annual summary complete? Are the minutes and quarterly summaries accurate and complete in the statistical sections? In the historical sections? Are events of historical importance to the school adequately recorded in the section designed for that purpose?

**Roll books:** Is the roll system complete including roll for officers and teachers, for all classes, excused roll, cradle roll and enlistment rolls for all departments not having 100% of potential enrollment enrolled? Are rolls accurately marked? Are the secretary and superintendency reasonably certain that every person whose name appears upon the rolls has been given due credit for presence, excuse and Dime Fund contribution? Are the rolls neatly kept? Are names entered in ink? Does superintendency maintain complete control over adding names to rolls? Are rules of the General Board respecting adding names to rolls and taking names from rolls observed? (See Handbook, pages 62, 63, 74, 75, 81.)





# CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

## ORGANISTS' SECTION

### Organ Technic

Two fundamental requirements of organ technic are (1) that every tone must be sustained its full value in order to produce a perfect legato between tones of different pitch and (2) that a distinct separation must be made of repeated tones on the same pitch. The reason every note must be sustained its full value is that the tone ceases the moment the finger is released from the key. When tones are shortened to less than their intended values the music becomes "choppy" and the harmony sounds empty. This rule does not apply to repeated tones on the same pitch because, since the organ is not a percussion instrument, the repetition could not be heard unless there occurred a short space of silence between the sounding of the tones. The usual practice is to cut repeated notes in half if their values are not too long. Quarter notes, for example, are played as eighths with eighth rests separating them, but whole notes are usually played as dotted halves, being separated by quarter rests. A fuller discussion of these rules may be found in Lesson II of the "Organists' Manual" which can be purchased from the Deseret Book Company for only twenty-five cents. No organist should fail to have this little treatise which contains so much helpful material for young organists.

For practice in legato playing, play several scales in single notes or thirds, being sure that there is a perfect connection between the tones; there must be no space whatsoever between them. Listen carefully! Practice repeated tones as follows: Play several tones on the same pitch counting "one-and, two-and, three-and, four-and." Sound the tone on the count and release it the moment you say "and." Be sure the repetition of tones is distinct.

A practical application of these two principles of organ technic should be made in the song "Jehovah, Lord of Heaven and Earth," No. 249. In the first measure, the second chord is a repetition of the first chord and therefore there must be a distinct separation of the two chords by an eighth rest. Going from the second to the third chord the soprano and alto progress to tones

of different pitch so it is necessary to play the second chord legato in the right hand part. But the left hand part is a repeated tone and must be separated from the tone that follows by a rest. In measure two, the soprano and tenor move to tones of different pitch while the alto and bass repeat the same tones making it essential to play the soprano and tenor legato while the alto and bass tones are to be separated because they are repeated tones. As some difficulty may be experienced in combining the two touches, it is advisable to practice each hand separately and persistently before playing both hands together. The complete hymn is to be analyzed and worked out in a similar manner. This method of practice should also be applied to preludes, postludes, voluntaries and other organ music. The practice songs studied each month should be memorized, words and music, by the organist.

In the study of the given material in Union Meeting, it is suggested that several organists be called upon to play the exercises of the lessons while the others listen carefully and check on the manner in which the organists play the music.

### The Prelude and Postlude

The sacramental prelude and postlude in this issue of the *Instructor* require a very legato rendition with a light registration. Play them very smoothly and expressively.

### Material for Devotional and Sacramental Music

The following book is recommended as it contains easy music that is suitable for the Sunday School organist: "Thirty-eight Voluntaries" (for Reed Organ) by Samuel Jackson, Schirmer edition, price \$1.00.

## CHORISTERS' DEPARTMENT

### Memorization of Words and Music

- I. The words of a song are the basis or fountain of inspiration for the composer. "I read the poem very carefully until it sings itself to me," said Robert Franz, the great song composer.

Any song with a fine text and well composed music, if logically studied, is quite as easy to memorize as

**Objective for 1934: Memorization, words and music, of one song each month by every Sunday School Congregation in the Church.**

**"Jehovah, Lord of Heaven and Earth," No. 249, is the song to be studied in the January Union Meeting and to be memorized by the entire membership of every local school during the month of February.**



any other type of information, but as with other things there is no royal road, nor can it be accomplished without consistent, persistent application.

a. The thought content of the text should receive first consideration and be thoroughly assimilated in logical, consecutive order, and such self activity should prove very stimulating. A new type of leadership will be very much in evidence if all choristers, organists, and members memorize our fine songs.

b. Memorize key lines and key words and the thoughts and ideas contained in the words will soon become arranged definitely and accurately, subject to the recall of memory.

Key words and line fragments make for accuracy and brevity and when once fixed in the mind are not soon forgotten.

In song No. 249, "Jehovah, Lord of Heaven and Earth," the song to be memorized for the month, the key lines or words are very easy and logical to memorize:

1. "Jehovah, Lord of Heaven and Earth."
2. "We long to see thy church increase."
3. "Roll on thy work in all its power."
4. "One general chorus then shall sound."

Key words are the first word of each line in the stanza.

1. How may we best cultivate our memory?

2. What great truths and sentiments are proclaimed in this fine song?

3. Are they significant to Latter-day Saints?

4. Who wrote this fine song?

5. When shall we begin to memorize this song, from the first introduction, or after it has become familiar?

6. Why is a song "in the head worth ten in a book?"

#### Memorization of Music

II. The purpose of music, or melody joined

to words, is to bring to light new beauty, significance, and a fuller depth of meaning to the words; for, with the addition of beautiful melody, mere words are soon attired with a richer, deeper, more expressive, and impressive type of utterance. Song is only impassioned speech, the text being the vital root of the song; from it, proper tone power, accent, tone color, tempo, artistic phrasing, and climax may be discovered. Melody is thought and feeling translated into sound.

a. The melodic content or tone outline should receive first consideration in the memorization of music.

b. The most significant phrases should next be analyzed and compared and memorized.

c. Significant rhythms, melodic characteristics, and harmonic bright spots should next be located and given due importance as factors of interpretation.

The memorization of melodic phrases, short motives, etc., will prove to be good aids, similar to key lines and words. Musical ideas are arranged logically and consecutively. A musical figure motive, phrase, period or section may be easily located, learned, and fixed in the memory as definite and related parts.

Compare the first and second melodic phrases of No. 249. Are they consistent in character?

Compare the remaining phrases likewise:

1. Is the melody appropriate to the text?
2. Is the rhythmic content consistent?
3. Is it harmonically sound?
4. Where is the proper climax?
5. Do the word and musical climaxes agree?
6. Do the words and melodic accents coincide?
7. A definite type of repetition becomes the mother of Memory.



## It Was Sixty Years Ago

(Continued from page 548)

a good Sunday School—with George Goddard and that earnest group of teachers—the best ever.

Eddie Woolley was chorister and if anyone thinks we were noisy at lesson time he would have had other thoughts at our singing time.

Really, though, we had some good

singers. I never hear much of anything now days on account of lazy drums in my ears; they won't stand up to the job they were intended for; but I would like to hear some one sing like Ruth Woolley, a dozen songs from the old Sunday School Book.

Well that's all today. Dear old Sunday School!

# LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

## TIME TO LIVE

Have you ever thought of "the use of leisure" as an adventure?

Most of us have been so busy trying to "lay by for a rainy day" and "acquire a competence," or "amass a fortune" so that we might be well thought of by our fellows, that we have given no thought to the use of the leisure which is now ours to use, either through shortened hours of work, by reason of machine equipped shops, or by reason of our having no job at all.

Most people have more leisure at their disposal now than at any previous time in our history.

Now comes along one Gove Hambridge who gives us his book "Time to Live," "Adventures in the Use of Leisure," published by Whittlesey House at \$1.50.

This man had the courage to do what many others have wanted to do, but could not generate enough courage to do it. "He points out numerous methods by which all of us, including those who are chained to office desks, can make our unemployed hours contribute to a fuller and richer life. He talks, invitingly and suggestively, of what time to live really means, of the approach toward a wise use of leisure or the myriad activities, mentally and physically fortifying, in which even those who work in offices can indulge. He writes infectiously of pleasures of gardening, of country living, of games and sports and handicrafts, and shows how the wise employment of leisure can help to bring us back to fuller living, more generous friendships, more equitable marriages, and a happier existence generally."

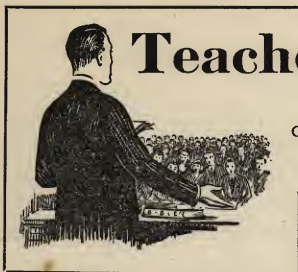
In two chapters of his book the author has made a contribution that is worthy a book by itself. "Time and the Mind," and "Time and the Heart" are the titles he has given them. For an example just one short paragraph will probably suffice: "There is no reason why parents should hesitate for a moment to take an active part in the education of their children. Quite the contrary. As Newton D. Baker once remarked, the dinner-table conversation at home has a vast amount to do with the way the future generation will think. It is here, not in school, that thinking habits are formed and become set for the rest of life.

An increase in time to live would throw still more emphasis on the home and parents as dynamic factors in education. Many parents—fathers especially—have a good excuse for shirking responsibility in the upbringing of their children in that they do not have time to get acquainted with, let alone study and understand, the things that have to do with the welfare of children. With more time to live, more of them could, should, and would use some part of it for this purpose. One result should be an improvement in schools. Their continued progress does not depend on professional educators alone, but also on the amount of intelligent, active interest taken by the parents who pay for the schools."

To read this book is very much worth your while. I recommend it to you because of the pleasure and profit I have enjoyed.

T. ALBERT HOOPER.

*Time to Live*, by Hambridge may be obtained at the Deseret Book Company.



# Teacher-Training

General Board Committee:

Geo. R. Hill, Jr., Chairman;  
Jas. L. Barker, Vice-Chairman;  
John T. Wahlquist.

Sixteenth Session, February 4, 1934

## Lesson 16. Using Visual Aids in Teaching

Text: Wahlquist, J. T., "Teaching as the Direction of Activities," Chapter XI (*The Instructor*, this issue, p. 549).

Reiser, A. Hamer, "How Broad is the Field of Visual Aids," *The Instructor*, October, 1933 and articles to follow.

The most effective method of teaching this lesson is an actual classroom demonstration. Catalogues of aids (slides, films, stillfilms, etc.) on religious themes, as well as the actual materials, can be procured from either the Deseret Sunday School Union, 50 North Main St., Salt Lake City, Utah, or the Bureau of Visual Instruction, Brigham Young University, Provo, Utah.

Wherever possible class leaders and students should attend lectures and demonstrations on visual aids. During 1933-34 extension courses on this theme have been conducted by the Brigham Young University.

The local high school probably has a projecting machine and a faculty member capable of conducting a profitable demonstration.

Wherever possible the class members should arrange a field trip to the perpetual exhibit of visual aids maintained by the Deseret Sunday School Union, 50 North Main St., Salt Lake City.

A collection of free materials listed at the chapter ending will form the basis of a profitable session where a demonstration or field trip is impossible. The class leader should anticipate this session and write in advance.

Strict attention should be given to the visual education project sponsored by the General Board for 1934.

Seventeenth Session, February 11, 1934

## Lesson 17. The Assignment

Text: Wahlquist, J. T., "Teaching as the Direction of Activities" (*The Instructor*, this issue, p. 552).

At the outset, attention is here directed

to Learning Exercise No. 1, which forms the basis for exercises in connection with Chapters XIII and XIV. In fact, if the class leader desires to measure students' attainment before certificates of graduation are awarded in April, these three exercises constitute an excellent testing device. From the students' standpoint, these exercises afford excellent opportunity for growth through self-activity.

The assignment should be checked against the criteria described in the text: (1) Does it state the objective? (2) Does it arouse intrinsic interest on the part of the pupil? (3) Does it contain or give direction to learning exercises which will lead the pupil to the objective? (4) Does it furnish directions for study, so the student does not get lost, and so he knows when he has accomplished the goal?

The importance of the assignment is evident if the student will recall the four basic principles of learning. How is it related to self-activity? to interest? to apperception? to simultaneous learnings?

When to make the assignment should receive serious attention. Although there may be no best time (and no general rule), the student-teacher should recognize the arguments pro and con.

A careful reading of Chapter XIII (Directing Study) will indicate the close relationship between the assignment and the study which ensues. In this connection, careful attention should be given the unique values of an assignment calling for objective evidence of study (i. e. learning exercises). (See Chapter XIII).

Eighteenth Session, February 18, 1934

## Lesson 18. Directing Study

Text: Wahlquist, J. T., "Teaching as the Direction of Activities" (*The Instructor*, this issue, p. 555).

Specific attention should be directed to the policy of the public school with respect to home-study. As long as this maintains, and there is every reason to believe it will continue (see the text), the Sunday School can not expect much in the way of week-day preparations. Most lessons must be studied in Sunday School or not at all. Consequently, the Sunday School teacher must learn the technique of directing study.

Strange as it may seem, many persons have never studied! In fact, they do not know what studying involves. Studying religion is more than cramming, memorizing, or reading; it is primarily an act of evaluation and interpretation, reading between lines, as it were.

The writer emphasizes the value of prepared exercises (true-false statements, completion exercises, matching exercises, yes and no questions, questions calling for single sentences, responses, etc.) to be placed in the hands of pupils (see Chapter XV for samples). Although the blackboard may suffice, duplicating devices (ditto machines, mimeographs, hectographs, etc.) are of great value, so much so that Ward Superintendencies should furnish machines and paper wherever possible. In this event, each child may have a copy which will stimulate, guide, direct, and measure the quality of his study. Aside from objective tests, duplicating devices may furnish outline maps, memory exercises (verses of scripture and short poems), diagrams, and charts pertaining to subject-matter, and other aids to directed study.

Special attention is directed to Learning Exercise No. 1 which is a continuation of the first exercise in the previous lessons (see the notes on Lesson 17).

#### Nineteenth Session, February 25, 1934

##### Lesson 19. The Art of Questioning

Text: Wahlquist, J. T., "Teaching as the Direction of Activities" (*The Instructor*, this issue, p. 560).

Inasmuch as the text is rather lengthy on this topic, one concrete example must suffice. The value of asking and weighing questions with respect to an issue was stated by Benjamin Franklin as follows:

"When those difficult cases occur, they are difficult, chiefly because, while we have them under consideration, all the reasons pro and con are not presented to the mind at the

same time; but sometimes one set present themselves, and at other times another, the first being out of sight. Hence the various purposes or inclinations that alternately prevail, and the uncertainty that perplexes us. \* \* \*

"To get over this, my way is to divide half a sheet of paper by a line into two columns; writing over the one *pro* and the other *con*; then during three or four day's consideration, I put down under the different heads short hints of the different motives, that at different times occur to me, for or against the measures. When I have thus got them all together in one view, I endeavor to estimate their respective weights; and, where I find two (one on each side) that seem equal, I strike them both out. If I find a reason *pro* equal to some two reasons *con*, I strike out the *three*. If I judge some *two* reasons *con*, equal to some three reasons *pro*, I strike out the *five*; and thus proceeding I find at length where the *balance* lies; and if, after a day or two of further consideration, nothing new that is of importance occurs on either side, I come to a determination accordingly. \* \* \*

And, though the weight of reasons can not be taken with the precision of algebraic quantities, yet, when each is thus considered separately and comparatively and the whole lies before me, I think I can judge better, and am less liable to make a rash step; and in fact I have found great value from this kind of equation in what may be called *moral or prudential algebra*."

Aside from illustrating the place of questions in reflective thinking, Franklin has given us a rather clever classroom device, substituting blackboard for paper and the class period for the interval proposed, and using questions to solicit both *pros* and *cons* and in the process of evaluation.

What is the place of the question in the various types of teaching: recitation-discussions? lectures? problems and projects? socialized recitations?

Do not overlook Learning Exercise No. 1 and its connection with the two chapters preceding.

## Union Meeting

### UNION MEETINGS FOR JANUARY, 1934

Topic: The Teacher's Preparation.

Text: Wahlquist, J. T., "Teaching as the Direction of Activities,"

Unit III. (Published in *The Instructor* for October, 1933.) See Bibliography at chapter endings.

Bennion, Adam S., *Principles of Teaching*, Lesson VI, How to Organize a Lesson.



"Study My word which hath gone forth among the children of men, and also study My word which shall come forth among the children of men."—Doc. and Cov. 11:22; 26:1.

"The glory of God is intelligence."—Doc. and Cov. 93:36.

"It is impossible for a man to be saved in ignorance."—Doc. and Cov. 131:16.

"Seek ye diligently and *teach one another words of wisdom*; yea, seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."—Doc. and Cov. 88:118.

"Study and learn, and become acquainted with all good books, and with languages, tongues, and people."—Doc. and Cov. 90:15; 93:53.

"Despise not the discourse of the wise, but acquaint thyself with their proverbs; for of them shalt thou learn instruction."—Eccl. 8:8.

As the above citations establish, Sunday School teachers cannot depend upon inspiration as their only guide. The prepared mind is the most receptive instrument for all sorts of impressions. Furthermore, the most important aspect of a teacher's work is her private preparation, wholly invisible to the students' eyes. When we judge teachers by their classroom performance we must realize that performance is the outward expression of preparation. Unprepared and half-prepared teachers rarely have good lessons. As pointed out at the last Union Meeting, they often teach more harm than good.

The new viewpoint of teaching, as the *direction of activities*, stresses another angle of the teacher's preparation. She must extend her preparation to include definite plans for *pupil activity*. Not only must she possess a command of appropriate subject-matter, she must have an objective, she must lead students to see the objective, and she must direct their activity towards its ultimate attainment.

The existence of Leaflets and *The Instructor* material on each and every lesson does not relieve the teachers of the responsibility of adapting the work to her own group of children and to her own personality. If teaching is to be effective, teachers must distinguish "subject-matter" and "lessons." The lesson is more than subject-matter; it is an adaptation to a moral, social, or religious issue, or to an aspect of one's environment; it is a form of behavior; it is a way of life.

The organizations of the lesson, includes several steps (see the elaboration in *The Instructor*).

1. Select an appropriate objective, within the range of the children's lives and needs.

2. List all pertinent data, as you read the Leaflet, *The Instructor* aids, Holy Scriptures, old and current books and periodicals, etc.; as you *think* over the issues in terms of your own life; as you *observe* the bearings the lesson may have upon the lives of the students constituting the class group; and, as your *conversation* with others suggests points for emphasis, etc.

3. Build a brief or outline. A lesson plan is an indispensable aid to an effective teacher.

4. Search for attractive illustrations, incidents, etc., which will carry the lesson over into every day life.

5. Select an appropriate teaching procedure, including definite plans for student activities.

*Teacher's Project.* Select a lesson for one Sunday in January and organize it according to the above outline. This may take a full evening or more. After you have once gone through the steps carefully, preparations will take less time! *Put the suggestion to the test.* See whether or not it pays dividends in terms of good classes, spirited discussions, spiritual glows, etc.

*Discussion.* Consideration of the following questions will convince one

of the importance and the value of adequate teacher preparation.

1. Distinguish between content and lessons.
2. Are inspirational speakers always well prepared?
3. Do inspired teachers wait upon inspiration?
4. What is the relationship of the

lesson objective and the subject-matter? What is a "learning unit?"

5. Do *unprepared* teachers justify their positions as "instructors?"

6. Is reading the Leaflet adequate preparation? *The Instructor* aids? What is?

7. Memorize the steps in the teacher preparation, as a guide in future preparations (see the *project* above).

*Fear God,  
and keep His  
commandments:  
for this is the whole  
duty of man*

*Ecc. 12:13*



## Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice-Chairman; Frederick J. Pack

Note: The subject for the teachers' outline for Sunday, January 28th should have been "A Call to the Ministry." Teachers will please substitute the following outline for Lesson 4 published in the November *Instructor*.

Fourth Sunday, January 28, 1934

Lesson 4. A Call to the Ministry

Texts: Doctrine and Covenants, section 4. See also sections 6, 11, 12, 14, 15, 16, 30, 31, 32, 34, 35, 36, 37; Sunday School Quarterly, Lesson 4.

Objective: To show that all who have embarked in the service of the Lord are under obligation to serve him with all their heart, might, mind and strength, that they may stand blameless before God at the last day.

For many centuries, or since the time of the departure of the people from the Church of Jesus Christ in primitive times until the restoration of the Gospel in the dispensation of the Fulness of Times, men were without the means of escape from their sins, for there were no officers clothed with the Priesthood to officiate for them. Yet during all these centuries the souls of men were just as precious in the sight of God as they were before or since. In this case the children were being punished for the transgressions of their fathers who rejected the Gospel and the means of salvation by turning to fables and the doctrines of men. The Lord promised Abraham that all who should come into the kingdom of God from his day henceforth to the end of time should be called his children.

His name should be upon them, for through him and his seed all nations of the earth should be blessed. In order to bring about this purpose the Lord punished Israel, and in that punishment blessed the nations of the earth by scattering the blood of Israel among them, thus through that blood leavening the whole world with the promises given to Abraham. When the time came for the restoration of the Gospel, the Lord sent into the world many choice spirits who had been held in reserve to come forth in this dispensation, and these spirits were scattered among the families of the earth. Some were in Great Britain, some in Germany and Scandinavia, The Netherlands and all other nations as well as on the isles of the sea. These were to be gathered out, and all men were to be taught the Gospel and warned of the punishments which should come to them if they hearkened not. Therefore the Lord said the field was "white already to harvest," and the laborers few. Since there is nothing more precious in the sight of God than the human soul, it is necessary that all who embark in the service of the Lord should be willing to give the best they have and enter into the work with all their heart, might, mind and strength. In this way only can we stand blameless before God and lay up in store that we perish not and save our own souls.

The great responsibility is upon the members of the Church of preaching the Gospel and laboring in behalf of the salvation of the human family in all parts of the earth. By doing this we free ourselves of the blood of this generation and in no other way can we be freed from this grave responsibility. It matters not where we work, whether it is in the wards and stakes, mission fields, or among the organizations of the Church, the

necessity is upon us of doing the very best we can with an eye single to the glory of God, remembering that we must be in possession of "faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." The first commandment is that we shall love the Lord our God with all our heart, might, mind and strength, and the second commandment is like unto it—to love our neighbor as ourselves. (D. and C. 59:5-6.)

#### Questions and Suggestions

1. Why are souls of men so precious in the sight of God?
2. What was the promise made to Abraham in relation to his seed?
3. How was this promise fulfilled?
4. Of what lineage are the great majority of those who receive the Gospel?
5. Name some scriptural passage predicting the gathering of Israel in the last days?
6. How can members of the Church holding the Priesthood stand blameless before God?
7. What is meant by the saying that the field is white and ready to harvest?

#### LESSONS FOR FEBRUARY

##### First Sunday, February 4, 1934

#### Lesson 5. The Call of The Three Witnesses

Texts: The Doctrine and Covenants, Sections 6 and 17; Sunday School Lessons (quarterly), No. 5.

Objective: To show that the Lord observed the law in relation to divine witnesses in the coming forth of the Book of Mormon, and the Restoration of the Gospel.

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19:15.) This was the law given to Israel by Moses, but this law was not introduced for the first time by Moses and was of deeper significance than merely a requirement of the carnal law. From the very beginning witnesses were required in matters of judgment between men or parties. The Lord has testified through witnesses whom he has raised up, of his truth from the beginning of time. It was for this reason, in part at least, that messengers were sent from the presence of the Lord to Adam, Noah and others, and for this purpose they were commanded to write the word of the Lord and hand it down from generation to generation in a "book of remembrance." Why would these antediluvian prophets keep a book of remembrance if it was not that their posterity might be constantly kept in remembrance of the witness the Lord had given to their fathers? The Jews fully understood this law in the days of Christ, and the Savior, himself, declared that he was under obligation to abide by it. (John 5:31-32; 16:18; 8:13-18.)

This law was in existence, then, before the Law of Moses was given to Israel, and it continued to be the law in the Christian Church after the resurrection of Christ. Paul declared to the Corinthian members of the Church: "In the mouth of two or three witnesses shall every word be established," (2 Cor. 13:1) and to Timothy he said: "Against an Elder receive not an accusation, but before two or three witnesses." (1 Tim. 5:19.)

This was the teaching of our Lord: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." (Matt. 18:15-16.)

The mission of Joseph Smith and the testimony he bore, would be invalid without the corroborating testimony of the brethren who were associated with him in the organization of the Church. The testimony of the Three Witnesses, and others who were associated with him and stood in the presence of angels, makes his testimony and works binding on the world. The rejection of that testimony will bring judgment upon those who reject it. (See II Nephi 27:14 and Hebrews 10:28-29.)

#### Questions and Suggestions

1. Explain the law of God in relation to witnesses, and the necessity for such a law.
2. Why should the testimony of two or three divinely called witnesses place the people under obligation to receive it?
3. Was this law of witnesses observed each time keys of authority were bestowed in this dispensation, if so how?
4. What is the distinction between the "Simple" principles of the Gospel and the mysteries of the kingdom?
5. What are the Urim and Thummim?
6. Relate the history, as far as we have it, of the Urim and Thummim which were given to Joseph Smith?
7. What other prophets had the Urim and Thummim in ancient times?

##### Second Sunday, February 11, 1934

#### Lesson 6. The Record of John

Texts: The Doctrine and Covenants, Section 7; Sunday School Lessons (quarterly), No. 6.

Objective: To show that John the Revelator tarried on the earth and is to remain in mortality in the translated state until the second coming of Christ, and to explain the reason why.

The Prophet Joseph Smith has said:

"In answer to the question—Is not the reckoning of God's time, angel's time, prophet's time, and man's time, according to the planet on which they reside?

"I answer, Yes. But there are no angels who minister to this earth but those who do belong or have belonged to it." (D. and C. 130:4-5.)

Ministers from God to man on the earth are of four kinds. Resurrected beings; disembodied spirits of just men made perfect; unembodied spirits belonging to this earth who ministered before being born into the world; and translated beings who are still in mortality, but who have received a change so that they are not subject to the ills of mortality and have powers not extended to other mortal beings.

Before there had been any death the angels who ministered unto Adam were unembodied spirits who were later to come to this earth. Jesus Christ, himself was one of these, and he ministered to the prophets until his birth in the flesh. Answering a question on this point, President Charles W. Penrose said in the *Improvement Era*, August, 1912, pp. 948-952:

"There are angels of various appointments and stations. Michael is called an "archangel" (Doc. and Cov. 29:26; Dan. 10:13). Some are resurrected beings like the angel that was sent to John the Revelator (Rev. 23:8-9) and those already referred to in Doc. and Cov., sec. 132, while others are "ministering spirits sent forth to minister unto them who shall be heirs of salvation" (Heb. 1:14). Some of these angels are described as "the spirits of just men made perfect," and are "not resurrected," and others were made ministering spirits before entering into mortality, serving among their fellows in their pre-existent state. Christ was a ministering spirit before his birth into this world." \* \* \*

The angel who spoke to Adam when he offered sacrifice, like the Savior himself, doubtless "belongs to this earth" through receiving a tabernacle here subsequent to his appearance as a "ministering spirit" in the beginning.

Translated beings like the people of the City of Enoch, Elijah, John the Revelator, the Three Nephites and others of whom we have no record, are held in mortality in the translated state that they might continue to minister to beings of the terrestrial order and also to minister to beings on this earth. These translated personages will eventually have to pass through death, but it will be instantaneous, their bodies will not have to see corruption.

#### Questions and Suggestions

1. What is the present mission of John the Revelator? (D. and C. 77:14.)

2. Relate an incident where Elijah and Moses performed a mission hundreds of years after their sojourn on the earth in mortal life.

3. What is the difference between the status of resurrected beings and translated beings like John and the three Nephites?

4. Why did the Savior say to the Nephites and to John: "Therefore more blessed are ye," when they expressed the desire to tarry?

#### Third Sunday, February 18, 1933

##### Lesson 7. The Spirit of Revelation

Texts: The Doctrine and Covenants, Sections 8 and 9; Sunday School Lessons (quarterly), No. 7.

Objective: To show how knowledge is received through revelation. "Where there is no vision, the people perish: but he that keepeth the law, happy is he, says one of the proverbs (Prov. 29:18). How could a man keep the law if there were no vision?

"We believe also in the principle of direct revelation from God to man.

"This is a part of the gospel, but it is not peculiar to this dispensation. It is common in all ages and dispensations of the Gospel. The Gospel cannot be administered, nor the Church of God continue to exist, without it. Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and continuous revelation. It is not a hereditary principle, it cannot be handed down from father to son, nor from generation to generation, but is a living, vital principle to be enjoyed on certain conditions only, namely—through absolute faith in God and obedience to his laws and commandments. The moment this principle is cut off, that moment the Church is adrift, being severed from its ever-living head. In this condition it cannot continue, but must cease to be the Church of God, and, like the ship at sea, without captain, compass or rudder, is afloat at the mercy of the storms and waves of ever contending human passions, and worldly interest, pride and folly, finally to be wrecked upon the sands of priestcraft and superstition." (President Joseph F. Smith, *Gospel Doctrine*, p. 128.)

The individual member of the Church is entitled to the spirit of revelation for his personal guidance, and should so live that he may be able to understand the spirit of revelation when it is given. Let each member know, however, that he is not given this power for the Church. The President of the Church is the only one appointed by divine appointment to obtain revelation for the Church. The gift of revelation—or spirit of prophecy, for this is the same—is to be had by strict compliance with the principles of the Gospel. It is the power by which we may know the truth and comprehend the principles of the Gospel. This spirit will lead us and direct us, if we seek it in righteousness, so that we may have power to discern



between truth and error. The individual who does not live so that he may be taught by the Holy Spirit, will eventually have taken from him the light which he has, and he shall be left helpless in segregating truth from the doctrines of men.

### CONCERT RECITATION FOR FEBRUARY

(Doc. and Cov., Sec. 1, Verses 19 and 20)

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the arm of flesh. But that every man might speak in the name of God the Lord, even the Savior of the world."

for the salvation of men, it was John's place to come in the beginning of this present dispensation to confer that priesthood upon Joseph Smith and Oliver Cowdery. The Lord recognized him in this calling and he came under the di-

rection of Peter, James and John, upon whom the keys of the kingdom of God were conferred in the dispensation of the Meridian of Time.

Had Joseph Smith made the claim that this Priesthood had been conferred by any other personage, he would have been out of harmony with the divine plan, and hence his story would not have been in keeping with the truth. One of the strong evidences that Joseph Smith was divinely called and his story is true, is discovered in the fact that in all the details, which an impostor would have overlooked, he is found to be strictly true to the plan. Not one thing is lacking. Nothing, no matter how insignificant it may seem, is forgotten, and each part of the restoration dovetails perfectly with the rest, although it was received line upon line and precept upon precept. Moreover, in all his teachings, Joseph Smith is found to be in full harmony with the revealed word of the Lord in all ages.

### Questions and Suggestions

1. What is "the spirit of discernment?"
2. What is the definition of the spirit of revelation given in section 8 of the Doctrine and Covenants?
3. Why did not Oliver Cowdery succeed as a translator of ancient records?
4. What was the gift of Aaron bestowed by the Lord upon Oliver Cowdery?
5. How may each Latter-day Saint distinguish truth from error?

Fourth Sunday, February 25, 1934

### Lesson 8. Restoration of the Aaronic Priesthood

Texts: The Doctrine and Covenants, Section 13; Sunday School Lessons (quarterly), No. 8.

Objective: To show the origin of the Aaronic Priesthood and the reason for the bestowal of this Priesthood by John in this dispensation.

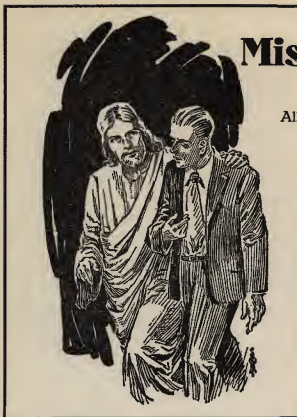
The Lord informs us that his house is a house of order and not a house of confusion. (D. and C. 132:8.) The reason for this order is that all things are done in harmony with divine law. The Lord in keeping with this law recognizes the authority of his servants. It was the place by right of authority for Moses to come and reveal the keys of the gathering of Israel; Elias to restore the Gospel keys for the dispensation of Abraham; Elijah, the keys of the Priesthood relating to the sealing power. John being the prophet who held the keys of the Aaronic Priesthood in the dispensation of the Meridian of Time, in which Christ came and died

### Questions and Suggestions

1. What is meant by the words: "\* \* \* and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness?"
2. What was Oliver Cowdery's interpretation of this statement?
3. What was the order of the Priesthood in ante-diluvian times and in the days of Abraham?
4. When and upon whom was the Aaronic Priesthood first conferred?
5. What is the relationship between the Levitical and the Aaronic Priesthoods?
6. Show that John the Baptist had divine right by birth and lineage to act as the Presiding Priest in the Aaronic Order in his day.

### Prepare for Conventions

Lesson 7, "The Spirit of Revelation," is the model lesson to be treated in the Gospel Doctrine Department of the 1934 Sunday School Conventions. All ward and stake workers are requested to prepare this lesson.



# Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,  
Vice Chairman; Charles J. Ross and  
James L. Barker,

## LESSONS FOR FEBRUARY

First Sunday, February 4, 1934

### Lesson 4. The Apostasy

Text: Sunday School Lessons (quarterly), No. 4.

Objective: Proof of the apostasy is found in ecclesiastical history and in the Catholic church and other churches today.

Enrichment Material:

"Notwithstanding the divine origin, the greatness and dignity of the ministerial office, there was not designed to be a chasm between it and the people, an opposition of clergy and laity in the modern sense."

"So soon as the gospel had taken root and produced a Christian community, there arose a relation of active cooperation between pastors and people."

"While on the one hand, the churches were far from assuming authority over their leaders, they were instructed rather to yield them affectionate obedience; the leaders, on their part, imposed no proscriptions or laws on the churches, which the latter themselves did not sanction by their own free approval. The officers formed no priestly caste, standing between God and the people."

"It is by this universal priesthood, that we are to account for the liberty of teaching and the participation of the people in the worship and government of the church, which we observe in the apostolic age."

"The presbyters were, indeed, the regular pastors and managers of the affairs of the congregation; but they shared both their power and responsibility directly or indirectly with the people. In the first place, the officers, and also delegates for special pur-

poses, were taken from the midst of the congregation, and were chosen by the people themselves or at least with their consent."

"In matters of controversy, it seems to have been customary (according to I Cor. 6:5) to choose a board of arbitrators from the body of the people."

"Nay, even in controversies, which concerned all Christendom, the apostles did not decide by themselves, but called the congregations, at least frequently, into consultation. We have a striking example of this in the council at Jerusalem for settling the great question about the binding authority of the Mosaic law, and the terms on which the Gentiles were to be admitted to the privileges of the Gospel. Here the apostles assemble with the elders and "brethren;" the deliberations are held in the presence of the whole congregation; Peter urges his clear divine vision respecting the baptism of the Gentiles, not as a command, but simply as an argument (Acts 15:17 sqq.; comp. 11:2 sqq.); the whole assembly joins in passing the final resolution; and the written decree of the council goes forth, not in the name of the apostles only, but also in the name of the brethren generally, and is addressed to the collective body of the Gentile Christians in Syria and Cilicia."

References: *History of the Apostolic Church*, by Philip Schaff; *Government of the Church*, Chapter I, Section 128, page 510; *Great Apostasy* (Talmage), consult the Table of Contents.

### Suggestions for Two-and-a-Half-Minute Talks

The part played by the Holy Ghost in the work and government of the church in the Acts of the Apostles.

Is revelation needed since the time of the apostles?

Ritualism.

Why the sacrament today.

The difference between ritualism and present-day church ordinances.

The Inquisition.

## Second Sunday, February 11, 1933

### Lesson 5. The Apostasy (Continued)

Text: Sunday School Lessons (quarterly), No. 5.

Objective: The rock on which Christ's

church was to be built was the rock of revelation, and not Peter, the man.

#### Enrichment Material:

"By what hands had the divine seed been sown in this ground (Rome) where it was to be fruitful in such a prodigious manner? We shall never know."

"The end of the Second Epistle to 2 Timothy furnishes us with the names of four other Christians of Rome, Eubulus, Pudens, Linus, and Claudia."

"This Linus must be the same one whose name figures at the head of the episcopal list of Rome."

"Towards the time when St. Paul recovered his liberty, St. Peter went to Rome. Perhaps he went there earlier: this is possible, but it cannot be demonstrated. Of his apostolic activity here, no detail is known. The writings, canonical or otherwise, that have come down to us, contain no information on the matter."

After the middle of the second century, there is a definite tradition concerning Paul's sojourn at Rome.

"After the third century one sees the popes arguing concerning their quality as the successors of St. Peter."

"Christianity lost its first center (Jerusalem), just at the moment when the church at Rome was ripe for the succession. The capital at Rome soon became the metropolis for all Christians."

"The Epistle to the Ephesians enumerates at the same time apostles, prophets, evangelists, pastors and doctors; these terms are not all technical, and the last three have nothing to do with the local organization of the church."

Church historians find it difficult to distinguish between elders and bishops in the Primitive Church: "Like the Church of the Philippians, the church at Ephesus was directed by a group of persons who are at the same time priests (elders and bishops) of government of churches in mission field today."

"This situation, or if you prefer, this manner of speaking, was maintained for a very long time." "The letter of St. Clement (about 97), represents the local church as governed by bishops and deacons." "The church of the Philippians received, about 115, a letter from Polycarp, bishop of Smyrna; there is no mention of anyone except priests (elders) and deacons. Hermas does not speak otherwise of the Roman church of his time; and one can say as much of the Second Letter of St. Clement, a Roman or Corinthian writing contemporary of Hermas."

"There has been a great deal of discussion about these texts and their apparent disagreement with tradition which represents the single episcopacy as going back to the origin of the church and as representing the suc-

cession of the apostles in the hierarchical order."

"Whether there was a single bishop at their head (of the Christian communities) or whether there were several, the episcopacy reaped the apostolic succession."

The above is condensed from Monseigneur Duchesne's (an eminent Catholic authority) *Histoire Ancienne de l'Eglise*.

#### Subjects for Two-and-a-Half-Minute Talks

The organization of the Primitive Church. The number of apostles and the relation of the apostles to the bishops.

How the pope and the bishops are said to inherit the authority of the apostles.

Further references: *Outlines of Ecclesiastical History* (Roberts); *Catholic Encyclopedia*; *Encyclopedia of Religion and Ethics* (Hastings); *Great Apostasy* (Talmage), consult the Table of Contents.

#### Third Sunday, February 18, 1934

##### Lesson 6. What is Salvation?

Text: Sunday School Lessons (quarterly), No. 6.

References: History of the Church, Vol. V, p. 392; Mosiah 3:19; Doctrine and Covenants 76:60; Romans 1:16-17; Ephesians 2:8-10; John 8:29-36.

Objective: To give to the missionary the definite idea that salvation is largely a here-and-now affair; that it is the process of conquering the foes that beset us by the utilization of Divine power; and that there is only one way to be saved.

#### Suggested Outline:

- I. Man is a Fallen Being.
  - a. He is subject to sinfulness.
  - b. He is subject to sickness.
  - c. He is subject to sorrow.
- II. These Are the Great Foes of the Soul.
  - a. Salvation means to be placed beyond these evils.
  - b. This emancipation comes through the utilization of the power of God.
  - c. The gospel saves because there is power in it.
- III. There is Only One Way to be Saved.
  - a. The truth saves.
  - b. Error cannot save.
  - c. It takes all the truth to complete our salvation.

Lesson Enrichment: One Sunday not so long ago the writer was feeling rather surly and critical. He went to the sacrament meeting in this unpleasant mood. A young man just home from a foreign mission was the speaker. He spoke with the beautiful mellow spirit of humility which is the indescribable charm of the real missionary.

The writer's heart was touched. He be-

came infected with the spirit of the speaker. Before the meeting closed every vestige of ill-will had left him without any effort on his own part to control his mood. He walked away from the service completely liberated from the tyranny of hateful thoughts.

The incident is a concrete exemplification of the divine saving process. Salvation means liberation by divine power from the evils that beset us. In the development of this lesson the students should be called upon to give similar instances in their own experiences of the liberating power of the gospel. This idea that salvation means essentially being set free from enslaving desires by the power of God should be driven home to the class with irresistible force.

Three things should be stressed in the lesson: (a) that salvation means being set free; (b) that this freedom comes through the power of Christ made available through gospel principles; (c) and that there is only one way to be saved.

In the past in our eagerness to disprove the Protestant idea of salvation by "grace alone" we have failed to stress grace at all. Paul's own explanation of how we are "saved by grace through faith" is profoundly true. He avers that we "are created in Christ Jesus unto good works." It is only when the soul is awakened to righteousness by the faith-stimulating power of Christ that we perform works that really save.

#### Fourth Sunday, February 25, 1934

##### Lesson 7. Faith the Key to Knowledge

Text: Sunday School Lessons (quarterly), No. 7.

References: Hebrews 11:1 and 27; II Corinthians 5:7; Doc. and Cov. 8:1 and 53:3; Alma 32:15-21.

Objective: To fix in the mind of the missionary ineffaceably the idea that learning is the basis of the saving process or progressive living; and that faith is inherently the key to knowledge, especially to the knowledge of God.

##### Suggested Outline:

##### I. Learning is the First Step in Progress or Salvation.

- a. We cannot be saved in ignorance.
- b. We learn by faith.
- c. "We walk by faith."

##### II. Faith Gives Perspective to Life.

- a. A life of purpose must have ideals.
- b. Faith in ideals makes ideals real.
- c. Faith makes future part of present.

Lesson Enrichment: Socrates insisted that knowledge is virtue. Plato, the illustrious student of Socrates, fell in with the idea that

knowledge is the basis of the good life. But Jesus Christ based His whole philosophy of human development on a principle which He called "faith." Is this conception of the foundation of rational progressive living sound? Is there any principle that can take the place of faith as the foundation of the learning process?

These questions should be tested out thoroughly by the class. Every department of rational life should be searched for examples of the primariness of faith in the learning process.

While Louis Pasteur, the father of modern medical science, was experimenting with tartaric acid in the hope of producing racemic acid, he wrote to a friend, "There is an abyss to cross." There is an abyss to cross in every learning process. This abyss is the chasm between the known and the unknown. We cannot cross this gulf by reason alone. Reason only takes us to the outer edge of the known. Only venturing faith can cross the chasm between the known and the unknown.

Even in the field of science faith is the torch of progress. Dr. Benjamin Moore, a noted bio-chemist, in his "Origin of Life" says, "It is by the imagination that science is led on from discovery to discovery." Imagination furnishes the first glimpse of the unknown; but it is faith in what the imagination conceives to be true that drives the scientist onward from "discovery to discovery." Is Dr. Moore's conclusion sound? Why? Test thoroughly.

In the spiritual realm faith is preeminently the key to knowledge. God is infinite. Man is finite. Only trusting faith can bridge the gulf between man and God.

The faith that finds God is developed through humility and devotion rather than through technical study. There are four ways of learning. We learn as the scientist learns, by investigation; we learn as the philosopher learns, by meditation; we learn as the artist learns, by appreciation; and we learn as the saint learns, by prayer and devotion.

The great Steinmetz, the electrical wizard, shortly before his death predicted that in the future "the scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces which as yet have been hardly guessed at."

#### CONCERT RECITATION FOR FEBRUARY (Hebrews 11:1)

"Now faith is the substance of things hoped for, the evidence of things not seen."



# The Gospel Applied to Modern Problems

## Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

### LESSONS FOR FEBRUARY

#### Two and One-Half Minute Talks

1. Why cultivation of good health habits is a religious duty.

Religion calls for service, not merely weak or indifferent service, but the best we can give.

Good health habits increase one's powers of service.

This is the principle underlying the Word of Wisdom.

This same principle calls upon us to learn all we can about healthful living and to apply this knowledge.

Plain living and high thinking should be our aim. Plain living helps toward high thinking. It calls for wholesome, health-promoting foods and drinks, especially for dairy products, fresh vegetables and fruits, grains, and liberal use of pure water; also for fresh air, exercise, and a reasonable and regular amount of sleep.

High thinking does not go on without mental effort; it must be cultivated until it becomes a habit, then cultivated more and more so long as life lasts.

2. Why humility is essential to mental and spiritual growth.

To be humble does not mean to have an inferiority complex; it does mean to be teachable, to be open minded and ever searching after the true, the beautiful and the good.

The attainment of these brings mental and spiritual growth; it is an essential condition of such growth.

This point of view is common to ethics, education, and religion.

Jesus said, "Blessed are the meek, for they shall inherit the earth."

Does this mean real estate merely, or may it include other values?

#### First Sunday, February 4, 1934

### Lesson 5. Mental Health is Essential to Efficiency.

Text: The Pupil's Quarterly Bulletin.

Objective: To develop clear ideas as to the nature of mental health.

Other Sources of Information: Young, Brigham — "Discourses," Chap. 23—Self Control; Oliver, J. R. — "Fear," The MacMillan Co., 1931, published in a dollar edition; Burnham, Wm. H. — "The Normal Mind." Recent books on Character Education, such as, Neumann, Henry — "Lives in the Making," or his older book, "Education for Moral Growth;" Thom, D. A. — "Normal Youth and Its Everyday Problems;" Hartshorne, Hugh — "Character in Human Relations."

#### Suggested Outline:

1. (a) What relation, if any, between mental health and physical health?  
(b) What is implied by way of answer in Doc. and Cov. Sec. 89?  
(c) In what way is disposition sometimes related to digestion?
2. What mental ailments may be due primarily to mental habits? Give illustrations. See McDougall—"Outline of Abnormal Psychology," Chas. Scribners Sons, N. Y. Cases 9, 15, 16, 18, 36, 37, 44, 45, 46, 47, 50. (See Index.)
3. "Be not overcome of evil, but overcome evil with good." What has this to do with mental health? How would you apply it?
4. What has *the golden rule* to do with mental health?
5. How is mental health related to character, good or bad?

Supplementary Thoughts: Mental hygiene as a school study is a very recent development, although, in the broader meaning of the term, mental health has been an objective of education and of the highest forms of religion since the beginnings of human history. The contrast between ancient and recent thought on this subject has to do primarily with people's attitude toward insanity, which

is now regarded as an extreme form of mental illness to be dealt with by physicians who are specialists in this branch of medicine (psychiatry). These specialists are known as psychiatrists; it is a relatively new and growing profession, one especially needed in connection with every mental hospital and every house of detention for mental or moral deficiency. Mental ailments, like the physical, can be diagnosed, treated and, in the majority of cases, cured. Our attitude toward the insane should, therefore, not be different from our attitude toward people who have physical ailments. This is one of the great lessons of the new science.

The normal youth is concerned primarily with development of his own mind for greater mental efficiency and with helping to promote normal development of the minds of his associates. Some ways of doing this will be discussed in lessons 7, 8 and 9.

Be careful not to develop a morbid interest in insanity. A scientific attitude toward mental diseases, and sympathetic feeling toward the insane is, however, desirable.

Second Sunday, February 11, 1934

### Lesson 6. Some Further Reasons for Maintaining Physical and Mental Health.

Text: The Pupil's Quarterly Bulletin.

Objective: To show that good health is to be sought as a precaution against undue dependency, and that it is also very essential to personal and social efficiency.

Other Sources of Information: Woodward, Hugh M.—"Humanity's

Greatest Need," chapter 15, (reference for mental health); Williams, Jesse F.—"Healthful Living," (reference for physical health); Thom, D. A.—"Normal Youth and Its Everyday Problems;" Neumann, Henry—"Lives in the Making."

#### Suggested Outline:

1. (a) Summarize the reasons for maintaining and developing physical and mental health as given in lessons 4 and 5.  
(b) What additional reasons have you thought of?
2. Business houses report their standing in terms of assets and liabilities. Try listing your own health status under these two headings. Divide into physical and mental health assets and liabilities thus:

Physical Health	
Assets	Liabilities
Mental Health	
Assets	Liabilities

Let each pupil do this for his own personal benefit. For class discussion have a similar exercise but with respect to the general values (assets) of health and the evils (liabilities) of ill-health, both to individuals and to communities. Note that, unlike business statements, there is no effort here to balance assets and liabilities.

Supplementary Thoughts: This topic should be treated from a scientific, practical, business, rather than merely a sentimental standpoint. This does not mean to omit the religious and moral side of the problem. It is certainly a religious and moral obligation to promote efficiency through health habits; this is, how-

ever, distinctly a practical matter and one that calls for scientific understanding and businesslike methods of procedure.

Every youth should be led to sense his obligation in this regard. He should be led to see that he owes it

#### CONCERT RECITATION FOR FEBRUARY, 1934

Matt. 5:5-9

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God."

to himself to take all necessary measures to conserve and develop his physical and mental health; it is folly not to do so. He is under obligation to do so because of the debt he owes to God and to his fellowmen. This debt calls for all the energy and abilities he can command in the service of God and man. This duty is not to be taken in a merely sentimental way. It is truly a moral and religious sentiment, but it is based upon the facts of human life and should spur youth on to the greatest possible efficiency and to enthusiastic service in the great cause for which the Gospel of Jesus Christ stands—both the material and the spiritual salvation of mankind.

### Third Sunday, February 18, 1934

#### Lesson 7. How to Promote Physical and Mental Health.

##### A. Negative Factors.

Text: The Pupil's Quarterly Bulletin.

Objective: To show that intoxicants, narcotics, and stimulants are unfavorable to attainment of the highest efficiency.

Other Sources of Information: Pack, F. J.—"Tobacco and Human Efficiency;" O'Shea, M. V.—"Tobacco and Mental Efficiency," The MacMillan Co., N. Y.; Holmes, John Haynes—"The Ignoble Surrender," an article on the liquor problem, published in "The World Tomorrow," Jan. 11, 1933; Fisher, Irving—"Prohibition at Its Worst," chapter 8—Alcohol and Longevity, chapter 9—Alcohol a Poison, The MacMillan Co., 1926; Fisher and Fish—"How to Live," Funk and Wagnalls, N. Y.; Fisk, F. L.—"Alcohol," Funk and Wagnalls, N. Y.; Drake, Durant—"Problems of Conduct," Chap. 16—"The Alcohol Problem."

Suggested Outline:

1. (a) What is the nature of wisdom or prudence?
- (b) Is wisdom a desirable quality of character?

- (c) Of what benefit is it if not used in daily life?
2. (a) Would one who is wise and who applies his wisdom indulge in use of intoxicants, narcotics, or artificial stimulants? Explain your answer.
- (b) May not a user of these things be called upon to answer the question, Why be foolish? What answer could he make?
3. What divine promise is made the Latter-day Saints who abstain from the use of these things, and from excessive use of meat? (There is also the assumption of a proper use of foods other than meat.)

Supplementary Thoughts: There are plenty of good and sufficient reasons for obeying the Word of Wisdom. It is, therefore, unnecessary and very bad practice to present to young people poor or uncertain reasons. Young people accustomed to fact-finding and to critical examination of statements naturally resent and rebel against use of unverified statements and exaggerated notions of the evil effects of tobacco, tea, or coffee. One good, indisputable reason is worth more than a dozen poor ones.

A very good case against tobacco, for instance, may be ruined by addition of one objection that cannot be verified. It is always a good rule in supporting any cause to restrict the arguments to verifiable facts and principles. It is an old adage that a chain is as weak as its weakest link. So also in practice an argument is as weak as its weakest point. Leave out these weak points, thus making your arguments shorter and stronger.

The use of tobacco, coffee, or tea is not an unpardonable sin; but a foolish, undesirable habit, and especially so for Latter-day Saints, who have long been duly warned against such habits, and have officially accepted this counsel. It is one of the external marks of a Latter-day Saint that he observes this counsel.

### Fourth Sunday, February 25, 1934

#### Lesson 8. How to Promote Physical and Mental Health (Continued).

##### B. Positive Factors.

Text: Pupil's Quarterly Bulletin.

**Objective:** To direct attention to the requirements of nutrition and sleep, work and recreation in the attainment of the highest degree of efficiency.

**Other Sources of Information:** Use the sources suggested for pupils and help them by writing as far in advance as possible to your government agencies for bulletins dealing with any phase of the topics of this lesson. The Government Printing Office, Washington, D. C., will send you, on request, a list of their publications with prices. In writing them name the topics in which you are especially interested. The state experiment stations in connection with agricultural colleges may have bulletins for free distribution, as may also some college or university home economics department. If not a resident of the United States write your home government department most concerned with your problems. Your most immediately available help may be the home economics teacher in your local high school or your local physician, or any science teacher who has given attention to these problems. Menninger, Karl A.—"The Human Mind," used as a college text-book on Mental Hygiene, F. S. Crofts and Co., N. Y.; Drake, Durant—"Problems of Conduct, Chap. 22—The Attainability of Happiness.

**Suggested Outline:**

1. Why is diet a very important aspect of health education?
2. Compare the general suggestions concerning foods given in Doc. and Cov. Sec. 89 with the findings of recent science.
3. In what respects are dairy products, fresh fruits, and vegetables more valuable than are most other foods?
4. Why is whole-wheat bread or cereal generally recommended for normal individuals?
5. (a) Of what value is liberal use of drinking water to the individual?  
(b) How does the internal bath compare in health values with the external?
6. What can the class do as a group to

make it easier for each member to improve his sleeping habits?

7. (a) How may unemployment be relieved by better distribution of home duties?  
(b) May such distribution help to improve the mental health of the family?

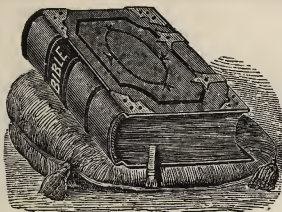
**Supplementary Thoughts:** It is important that the teacher become as fully informed as possible on the newer knowledge of nutrition, especially on the subject of vitamins, which is passed over hastily in the pupil's lessons. There are a number of varieties of vitamins, each having health values of its own. For practical general purposes we are concerned mainly with vitamins A, B, C and D. Fresh milk is well supplied with all of these; all are present in lettuce, dandelion greens (this pest is a valuable food), and fresh peas. Cream, butter, and eggs are rich in vitamin A; grains, nuts, and most vegetables and fruits, in vitamin B; many vegetables and fruits in vitamin C. Thus the plan for selecting the day's meals, quoted in the pupil's lesson, provides for supplying all of the vitamins daily. It is not necessary that all be provided at every meal.

Liberal use of water helps digestion and distribution of food elements to all parts of the body. It is well to drink before eating, but liquid may be used freely during meals, provided it is not used to wash food out of the mouth. Drink when the mouth is otherwise empty.

What has this lesson to do with religion? Much. The first and second great commandments are practically meaningless without service to God and man. Service calls for physical and mental efficiency; this depends in very large measure upon physical and mental health, which, in turn depend upon practices discussed in this lesson.

In the next lesson we shall deal more particularly with the relations between mental health and religion.





# Old Testament

Course B—Ages 15 and 16.

General Board Committee:

Robert L. Judd, Chairman;

Elbert D. Thomas, Vice  
Chairman; Mark Austin

## LESSONS FOR FEBRUARY

First Sunday, February 4, 1934

### Lesson 5. From Canaan to Egypt

Texts: The Bible; Sunday School Lessons (quarterly), No. 5.

Objective: Two things in this lesson should be stressed by the teacher. First: It is a good thing for our young people to remember that any unkindness or mistreatment they inflict upon another may one day return to shame and humiliate them. The cruelty of Jacob's older sons to Joseph must have been a constant source of regret. While they were in Egypt, having come for no other purpose than to buy food, they were accused by the great ruler of being spies, and he demanded that one of them be bound and imprisoned until they returned. Worse still, he insisted that they bring Benjamin to prove that they were honest men. "And they said one to another, we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us." This shows how terrible was their remorse, and how gladly they would have righted the wrong, had it been possible, that they inflicted upon their brother.

But more humiliating still was the thing that happened on their second visit. They are in great distress. It looks as if the hard-hearted governor is going to keep Benjamin, and they know how their father will feel if he does not return with them. Judah is pleading for him: "It shall come to pass when he seeth that the lad is not with us, that he shall die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave." He said much more than this, until Joseph could hide his identity no longer, but in their own language confessed: "I am Joseph," and then note these heartrending words: "And his brethren could not answer him: for they were troubled in his presence." That simple statement was harder for them to bear than all else they had endured. The brother that they had despised, planned to kill, and sold as a slave, now a mighty ruler in the greatest kingdom of the world! They stood humiliated and ashamed to look him in the face. True, he forgave them, but that was harder for them

to bear than if he had punished them.

Class members should learn the great lessons that the humblest boy or girl that now walks our streets, who today they look down upon with disdain, perhaps jeer and ridicule, may one day sit in the seats of the mighty to pass judgment upon those who once scorned them. Should a day of greatness ever come to one we now look down upon, it will be pleasant to remember that no word or act of ours ever injured them.

Another thing for the pupils to remember is the need of the right kind of environment for spiritual growth. "Life is more than meat, and the body than raiment." God has a different standard of measuring what men are worth than the "gold standard." Our young people, as they plan their lives, should be told that it is better to have a humble home among those who love the Lord than a palace in a city of the ungodly. It is hard to walk with God in Sodom. There are so many there who will seek to drive him out of the city as they did the angels who visited Lot.

"Going down into Egypt," is also a dangerous practice. It is so hard to get back on the highlands. Jacob and his family went down to get food for five years, and they did not come back until nearly two hundred years had passed. That was a great price to pay for cheap food and rich pasture land. And even when they had been delivered from the bondage that had so long afflicted them, it took them a few days to get down there. Worse still, they had to fight several years for permission to remain again in the land that had once been their own. This all goes to show the terrible price people must pay if they "go down to Egypt." What a wonderful lesson this is for our boys and girls to learn in the days of their youth!

Egypt is attractive. It has rich pasture lands, wealth in abundance, and no end of amusements. But few of those who make it their home, ever return to Canaan, which was the home of Abraham.

Second Sunday, February 11, 1934

### Lesson 6. The Call of Moses

Texts: The Bible; Sunday School Lessons (quarterly), No. 6.

Objective: This lesson gives the teacher an excellent opportunity to show the mem-

bers of the class how necessary it is for them to give years of preparation to their life's work. Moses was forty years in the house of Pharaoh, training for political leadership, and forty years on the desert, training for spiritual leadership. This is the longest period of training that we know anything about. And it is well to remember that we have no record of any other man so well equipped for his life's work as Moses was. The long schooling he had was what made his success so glorious.

A fine illustration to show the effect of long training is given in Hawthorne's story of the great stone face. Ernest, the hero, learns in his boyhood of a prediction that has been made, of a man who would one day be born in the valley, and who was destined to become the noblest personage of his generation. When this man reached his manhood his face would be an exact resemblance of the Great Stone Face, which was an immense figure carved by nature on the mountain side at one end of the valley. The features of this great image gave such an expression of nobility and grandeur, that it inspired all who looked at it with a desire to attain distinction.

When Ernest heard the story, he expressed a desire that he might live long enough to see and talk to this man of prophecy. He spent much time in looking at the Great Stone Face, and thinking about the great character who was to come. By this constant study and thought, with his eyes turned to the majestic features of the face on the mountain side, he was able to see beauties of countenance that others could not see.

From time to time, men who had achieved distinction appeared to claim that they were the expected one. But in every case, Ernest was able to detect and point out their defects of character. As the years passed he seemed to hear the great image speak to him and bid him wait and hope. "Be patient," it said, "The man of prophecy will surely come." The only schooling he ever had was the high ideals which the noble features of the Great Stone Face gave to him.

Ernest reached young manhood, middle age, and finally the years had sprinkled gray hairs over his head. During that time he had acquired a knowledge and wisdom that could not be found in books. The rich and the learned, as well as the poor and the ignorant, came to him for advice. His fame and goodness extended beyond the valley in which he lived.

Finally, a great poet and writer of immortal songs, who had been born in the valley, but now lived in a distant city, heard of Ernest, and longed to see him. Ernest had read his inspiring poetry, and thought that now at last the long expected man of prophecy had come. The poet called on Ernest but did not announce his name. Ernest soon

detected his transcendent genius and exclaimed: "Who are you, strangely gifted guest?" The poet laid his hand on the volume of poems that Ernest had been reading and said: "You should know, for I wrote this book." In great surprise, Ernest gazed at him long and earnestly, and a look of disappointment came over him. The poet saw it and realized that he also had failed to measure up to Ernest's standard of the man who was to come.

As the sun was sinking toward the western horizon, the two men went together to a place where Ernest was to speak. The poet listened in amazement; he had never heard such words of wisdom and inspiration before. It was a new revelation to hear of character and nobility. Far in the distance he saw the light of the setting sun, as it lit up the great stone face. At that moment he also looked upon the face of Ernest, and made a great discovery. "Behold," he cried, "Ernest is himself the likeness of the Great Stone Face!" And all the people looked and saw that it was true. The prophecy was fulfilled.

And that was the case with Moses. During all the years that he had been in the desert, he had been hoping and praying for a deliverer of Israel. He had thought out clearly the type of man he was to be, a man of great genius, and a man of unwavering faith, a man of deep sympathy, patient in affliction, and kind to the people who had suffered so long. Moses knew the wrongs that Israel had endured. He had seen them beaten to death by cruel taskmasters, and the man who was to lead them from this agony of oppression, must not be hard on them. He must lead them gently "by the still waters;" he must "restore their souls." Their great leader must forgive their weaknesses and develop their strength, for they were like little children petulant and without self-control. All these fine qualities Moses was expecting to see in the face of the man he was looking forward to as his "man of prophecy."

Years passed, but the deliverer did not come, and all the while Moses was holding up a higher standard of conduct for his hero to follow. Then one day, as he was caring for his sheep far away in the desert, in the shadow of the great mountain from which he was one day to deliver the laws of Israel, he saw the burning bush, and heard the words: "Moses, Moses." And he answered "Here am I." It was God speaking and Moses "hid his face for he was afraid to look upon God." After stating who he was the voice went on and told him that he had seen the affliction of Israel, he knew their sorrow and had come to deliver them. This was good news to Moses. He had been waiting and hoping for that during forty years. But when he said: "Come therefore I will send thee to Pharaoh, and thou shalt bring Israel out of Egypt," it was a different

story. Moses like Ernest could not feature himself as the "man of prophecy." His ideal of the man that was to do that great work was so high, that he did not feel equal to the task. Moses forgot, as Ernest did, that he had grown into the likeness of the man he was expecting.

So should the children learn that each of them may become the fulfilment of the highest ideal of manhood and womanhood that he or she longs for. Before every student should be a constant image of his "Great Stone Face." Every one may become the likeness of the person he most admires. The high ideal of Moses for the deliverer of Israel made him just that type of leader himself.

### Third Sunday, February 18, 1934

#### Lesson 7. How Israel Was Delivered

Texts: The Bible; Sunday School Lessons (quarterly), No. 7.

Objective: One of the most inspiring things in this lesson is the superior courage of Moses and Aaron before Pharaoh. As we read his fearless demand that the powerful king release his slaves and permit them to journey three days into the desert and sacrifice to the Lord, we cannot help being impressed with his daring. This was not only taking the king's slaves from their work but it was an insult to his religion. If they wanted to worship, let them worship the gods of Egypt. No wonder Pharaoh turned pale with anger. It was a new thing for men to make demands of him. We can easily understand why he resented such audacity, and ordered that these desert shepherds cease their interference with his slaves. They were making trouble for him and it must stop.

But it did not stop. Moses went right on with his demands as if no king had spoken. He does not seem to be the backward man who said to the Lord: "Who am I that I should go unto Pharaoh?" Why this change from fear to courage? It was because he had accepted the responsibility which God had given him. He felt that he had a greater power back of him than the king himself. We have a similar example in the case of the prophet Jeremiah when the Lord called him to take a message of doom to Judah. The people were to be told that they would be led into captivity unless they repented of their sins. Jeremiah felt his weakness and said: "Ah, Lord God! behold, I cannot speak; for I am a child." By that he meant that he was a child, not in years but in experience. (Jer. 1:6.) But in spite of his inexperience, he went, and what a prophet he became! No braver man ever spoke the Lord's message than this fearless prophet. He faced the leaders of Jerusalem who threatened him with death unless he discontinued to predict evil against the Holy City. They

had the power to carry out their threat, but that did not change his attitude. He refused to obey their order. "Behold I am in your hand do with me as seemeth good and meet to you," he said, and went on preaching as before. (Jer. 26:14.) It is such courage as this that makes men like Moses and Jeremiah immortal.

One of the greatest handicaps that sometimes prevent our Latter-day Saint missionaries from doing effective work in their fields of labor, is their fear of meeting people. The fruits of their labors would increase a thousand per cent if they were not afraid. They haven't the courage to deliver their message, especially to those who they think are above them in education and wealth. It is tragic to see how timid and backward some are in contacting the leaders and influential men and women among whom they have been called to labor. One of our Elders while tracting, happened to call on a Catholic priest. Instead of looking upon this as an opportunity, not only to explain his own religious views, but to learn the views of one whose faith was different, he excused himself and made a hasty retreat. He was afraid to tell the man what he believed. Imagine Moses or Jeremiah doing such a thing.

One reason for this timidity on the part of our Elders is their lack of preparation. Many of them really don't know very much about their own faith. No great missionary like Orson Pratt, Wilford Woodruff, or others that could be named, has been their "Stone Face" for years to inspire and give them courage before they were called into the field. They have drifted along without any purpose and plan, until their call came, and then all at once, when it is too late, they discover how little they know. Moses was wise. He prepared himself, as he expected the deliverer of Israel would be prepared. Ernest was wise because he held up for himself so high a conception, of what he thought the man of prophecy would be, that it lifted him up to that great level. Jeremiah was wise, because for years he had been looking forward to a prophet, who would be qualified and brave enough to face the haughty rulers in Jerusalem with a warning of God's judgment if they continued to break his laws. And lo, all these men became themselves the image and likeness of their great ideals, powerful and courageous as leaders ought to be.

Another reason for the fear in the hearts of our young people in defending their faith, is the fact that they don't know whether it is true or not. They must be convinced that their religion is genuine, before they can have much courage to defend it. They must believe in it with all their hearts, if they are to convince others that God established it. Many of our Elders are afraid to meet people in the world with the gospel message because they haven't a testimony of its divinity. There can be no impressive leadership without deep



conviction. Moses knew that Israel must be delivered, Ernest knew that a great benefactor would come whose face would resemble the whole features of the Great Stone Face. Jeremiah knew that Jerusalem would be destroyed unless the people repented. That was why these men had such great courage.

The teacher in this lesson must impressively stress the importance of courage and lack of fear. The students should learn in their contact with these fearless characters that in a great cause no element of fear is justified. God needs today, not weak timid spineless men, but valiant and courageous defenders of the faith. They must have no fear in the presence of the "Pharaohs" that they may be called to meet. It is the teacher's privilege to make this known to them. They must make their students see the burning bush, and hear the voice of God calling them to action. If they can once be convinced God is on their side, they will challenge the forces of evil and press on to final victory.

#### Fourth Sunday, February 28, 1934

#### Lesson 8. The Conquest of Canaan

Texts: The Bible; Sunday School Lessons (quarterly), No. 8.

Objective: There is an excellent opportunity for the teacher to make this lesson vivid and effective in the lives of their pupils. Every city that Joshua conquered can be given a personal application. Figuratively speaking all the students in the class are just coming up from the wilderness where they have been in training for the conquest of Canaan. They are about to cross the Jordan for an inheritance in the Promised Land. There are cities beyond the Jordan which they must conquer just as Joshua did. Their foes, however, are not the Canaanites, but evil forces that threaten to hold them back from the enjoyment of their inheritance. If there is a blackboard, let the teacher draw a map, and locate the Jordan river, that the student must cross before he enters the Promised Land. Then the cities should be located. But instead of calling them Jericho, Ai, etc., name them Fear, Selfishness, Unbelief, Indolence, Intemperance, Intolerance, Lawlessness, and other cities of danger that may occur to him.

Before crossing the Jordan, the students should be encouraged to seek the wonderful promise that came to Joshua. It should be made clear that this great leader did not have any exclusive right to receive such a promise. Every boy and girl who has a great purpose and a noble aim in life, is entitled to hear God say: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." That great statement must be

written deep into the heart of every boy and girl in the Old Testament class, because it is spoken to each of them personally.

Then as they cross the Jordan, the students come first upon their Jericho of fear. This is one of their most deadly foes. Unless they can batter down the walls of fear, they will never reach the highlands of Canaan. They must conquer it or fail. No success is ever achieved by those who are afraid. But nearly every boy and girl begins life handicapped by it. Basil King—in his great book entitled, *The Conquest of Fear* says: "I am ready to guess that all the miseries wrought by sin and sickness combined would not equal those we bring on ourselves through fear. We are not sick all the time. We are not sinning all the time. But most of us are always afraid—afraid of something or somebody." And when we come to think about it, we are convinced what he says is true. Every member of the class is afraid of something, their fathers and mothers are afraid of something, so is their teacher, and every other person they meet. It would be interesting for each one to write down the things that he fears. He will see more clearly how true Basil King's statement is.

The question then is how can they conquer their fears. How can they get rid of their worries? The walls that hem in their fears are as hard to scale as were the walls that the priests of Israel with their rams' horns battered down under the leadership of Joshua. And unless every person, who is "afraid of something or somebody" is convinced that God is with him as he was with Joshua, and bids him be of good courage, it will be difficult for him to batter down his Jericho and reach other cities that stand in the way of his success.

Let the teacher remind the students that the problem of fear never bothered Joshua after he crossed the Jordan. Why? Because God had said to him: "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." That is to say, it doesn't matter what happens, or where they go after they cross the Jordan, they are walking with God, and there is absolutely nothing for them to fear. Children are afraid of the dark, but everyone of them walks through the darkest night with his little hand in his father's hand.

If the students will always remember what they heard before they crossed the Jordan, then they will know that fear never helps; that it is always a hindrance to high achievement. Often the things they fear the most, that causes them the most worry, never happen at all. This is true nine times out of ten. But suppose what they have dreaded actually takes place; what of it? Has fretting and worrying about it done any good, or made it any easier to bear? Not at all. It has made matters worse. They are actual-

(Continued on page 595)



# Book of Mormon

## Biography and History

General Board Committee:  
T. Albert Hooper, Chairman;  
Horace H. Cummings,

### LESSONS FOR FEBRUARY

#### Course A—Ages 12, 13 and 14

First Sunday, February 4, 1934

#### Lesson 5. An Introduction (Continued)

##### Outstanding Virtues of the Book of Mormon

Texts: Doctrine and Covenants 3:16-18; 19:26, 27; 10:46-52; 3:19-20; Sunday School Lessons (quarterly), No. 5.

Objective: To teach that God will so direct affairs that the righteous desires of his servants may be accomplished.

Supplementary materials: Sjodahl, *An Introduction to the Study of the Book of Mormon*, chapter 20; Roberts' *New Witness for God*, volume 3, Chapters 41, 42 and 43. Talmage's *Articles of Faith*, Chapter 15 (see also foot notes to the same chapter).

Refer to Article number 8 of our "Articles of Faith."

The qualifying statement contained therein about our belief in the Bible is not mentioned in reference to our belief in the Book of Mormon. Why?

The Bible is an excerpt from books gathered from many sources by many men.

The Bible was translated by men relying on their own scholarship.

On the other hand the Book of Mormon was a set of records made and kept by men especially called to do that work.

The plates were always in the possession of properly appointed custodians, who held the priesthood.

The translation was made by a man who did it entirely through the power of the Holy Ghost and the help of God.

The book contains the Gospel of Christ in its purity.

The Bible contains prophecies about the Book of Mormon and its coming forth.

The Book of Mormon contains many prophecies which have been fulfilled.

The best exponent of the truthfulness of the Book of Mormon is the book itself.

The Internal Evidences of the Book of Mormon consist in the following facts:

The book in style and language is consistent with the theory of its construction;

It responds to the demands both of unity and diversity in its style under the theory of its structure;

It meets all the requirements of the circumstances in the matter of names, originality in names, differences between Jaredite and Nephite names, and the custom of Hebrew peoples with reference to names:

Its governments are in harmony with the political principles of the age in which those governments are said to have existed:

The events to which importance is given are such as would be expected from the character of its writers;

The complexity of its structure is in harmony with the theory of its origin;

It meets the requirements in originality of structure, manner of coming forth, theory of peopling America, the nativity of its peoples, accounting for Christian truths in America, and in its doctrines;

It has an atmosphere about it, a spirit, that bears witness of its truth."

The alert teacher will ask the class members to get other outstanding characteristics from father, brother or returned missionary friend.

Recall what Moroni said to Joseph Smith when he first told him of the book that would be given to the boy prophet.

Also recall that Jesus said in Palestine, "I have other sheep," etc.

Have a member of the class read the statement on the title page of the Book of Mormon.

#### Two-and-a-Half-Minute Talks

For your two and one-half minute talks you might suggest the following—using material from this and previous lessons—

1. The Book of Mormon records were kept in accordance with God's command. After Lehi left Jerusalem God commanded him to send for the records which Laban had.

Nephi was appointed historian. Men of God were called in their turn to keep these records.

When Nephi had to give up the work, it was given to his brother, and then to his son, etc.

When Jesus was among the Nephites he commanded them to complete their records.

When the Nephites were destroyed, God preserved the plates. They were hidden by the last custodian, Moroni, until the time arrived for their bringing forth.

2. The Book of Mormon, a book of prophecy. The Lord said to one of his ancient

servants that there should be two books, the book of Judah and the book of Joseph, and that in the last days they should be joined together for the teaching of the fulness of his gospel. One is the Bible—the other the Book of Mormon. They are now used together in the preaching of the gospel.

Your pupils can be led to see and understand that in that many of these prophecies have been fulfilled, it is logical to expect a fulfillment of those yet unfulfilled; and this book with its wonderful virtues as indicated by the few to which we have called attention must be what it claims to be,—a divine record of the teachings of the true Gospel of Christ to God's children on this continent.

## Second Sunday, February 11, 1933

### Lesson 6. The Jaredites

Texts: Book of Ether; Sunday School Lessons (quarterly), No. 6.

Supplementary materials: Sjodahl, *An Introduction to the Study of the Book of Mormon*, pp. 68-81; Talmage, *Articles of Faith*, page 260; Roberts, *New Witness for God*, volume 2, pages 139-156.

Objective: To teach that adherence to the teachings of God enhances the welfare of his children.

Note: The stories which are used to introduce this and the following lessons were written by Brother Charles F. Steele.

To Teachers: Before you begin to teach this lesson get your Book of Mormon and read the entire account of this people as recorded in the Book of Ether.

As you read, take notes on the important events recorded. Try, too, to picture the scenes that are so graphically depicted. Follow the course of this people, their changing situations, their temporary and occasional periods of devotion to the Lord, their departures from righteousness, their refusal to listen to the warnings of the prophets, and finally their complete submission to sin, crime and wickedness. Then witness, in your own mind, the final annihilation of a once glorious, prosperous people. Of what value is this presentation to your boys and girls? It must be more than a mere recital of historical facts about events that transpired thousands of years ago. It is your responsibility and opportunity to bring this great sad panorama down to date, to make it a living vital thing.

How can it be done?

As the class reads the story, paragraph by paragraph, see if they get the relationship between cause and effect.

## CONCERT RECITATION FOR FEBRUARY

(First Nephi 3:7)

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Here are some questions that may stimulate their thinking:

Why did the Lord call Jared and his brother?

Why should they be asked to leave their native land?

Why should our Church leave Nauvoo and come into this great wilderness?

Why should the Israelites be asked to leave Egypt and go into an unknown land?

Why was Lehi called to leave Jerusalem and come to this unknown continent?

By these questions they will get an impressive understanding of the similarity of methods employed by the Lord to preserve His people. They will realize that the people must get away from old associates, from places of sin, and start life anew in some fresh, clean, isolated place. At this point let the class tell you the advantages which they now have in living here in the valleys of these mountains in a Latter-day Saint atmosphere, away from the densely populated centers.

Now continue the story of the Jaredites and see that they understand why that people were sometimes righteous, sometimes wicked. Come down again to our own day. How do we conduct ourselves when tempted to break the Sabbath day to go to Sunday movies, to break the word of wisdom, to fail to say our prayers, or to pay our tithing, etc., etc.

What caused the downfall of the Jaredites?

How are we going to prevent the downfall of this Church? How can every boy and girl help keep this Church going and improving?

At this point, call attention to the changes going on today among all the nations; how they are being threatened with destruction. why?

The whole sad story of the Jaredites should be so presented as to show that it is a picture of what is going on all around us today: A contest between good and evil.

Let the boys and girls express their views freely to show their real, soul interest in the work of the Lord; so that the story of the Jaredites will not be repeated in our case.

## Third Sunday, February 18, 1934

### Lesson 7. Lehi Commanded to Flee

Texts: Sunday School Lessons (quarterly), No. 7; 1 Nephi, Chapter 1 and the first four verses in Chapter 2.

Objective: To teach that the Lord will show the way to those of his children who really want to be shown and have faith enough to ask.

Supplementary materials: Roberts, *New*

*Witness for God*, Volume 2, page 156; Sjodahl, *An Introduction to the Study of the Book of Mormon*, page 86; II Chronicles 36: 11-21; II Kings 24:17-20.

For a brief comment on the conditions in Jerusalem during Zedekiah's reign see any good Bible dictionary under that title. Among other things we find in the *International Bible Dictionary* the following: "From this time forward the siege progressed slowly but surely to its consummation. The city was indeed reduced to the last extremity. The bread had for long been consumed, Jer. 38:9, and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those strong and venerable walls was effected. The moon, nine days old, had gone down. The wretched remnants of the army quitted the city in the dead of night; and as the Chaldean army entered the city at one end, the king and his wives fled from it by the opposite gate. They took the road toward the Jordan. As soon as the dawn of day permitted it, swift pursuit was made. The king's party were overtaken near Jericho and carried to Nebuchadnezzar, who was then at Riblah, at the upper end of the valley of Lebanon. Nebuchadnezzar, with a refinement of times, ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out. He was then loaded with brazen fetter, and at a later period taken to Babylon, where he died."

As the teacher approaches the lesson it will be well to summarize briefly the condition in Jerusalem as depicted by the references above noted, and call to the attention of the pupils that Jerusalem was destroyed as the Lord told Lehi it would be. The king was tortured, and the people scattered or destroyed.

Lehi was a righteous man. The wickedness around him made him sad, and it worried him because of his children.

In his anxiety he asked the Lord what to do. Our lesson tells the result of that prayer.

Lehi accepted the answer that his prayer of faith brought to him. He did not question, he did not argue. The Lord had spoken and there was but one thing to do,—obey and follow the directions given him by his Heavenly Father. (Read the Message to Garcia.)

Get a map of Old Testament Palestine and follow Lehi and his family on their journey from Jerusalem.

If you have not already procured a "Book of Mormon Chart," by Reynolds, ask the Sunday School superintendent to get you one without delay. It will be indispensable as you follow the Nephites, Lamanites, and Mulekites in their travels.

#### Fourth Sunday, February 25, 1934

#### Lesson 8. The Reward of Great Faith

Texts: Lesson Leaflet No. 8; I Nephi, 1: 5-24; 3, 4.

Objective: To teach that the Lord will open the way to the fulfillment of His commandments if those commanded work with faith.

Supplementary materials: Evans, *Message and Characters of the Book of Mormon*, pp. 98-101; Sjodahl, *An Introduction to the Study of the Book of Mormon*, pp. 204-5; I Nephi, 5:11-13, contains the list of contents of Laban's Brass Plates.

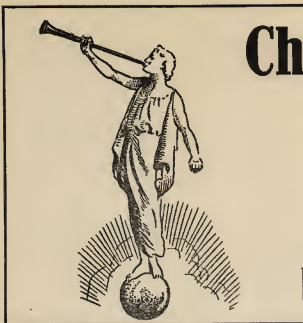
When Lehi left Jerusalem with his family he had no idea how far they would be required to travel, and he took but little with him.

The Lord knew that they were going to a new country where they would never contact their old associates. They would need a history of the Lord's dealings with his children up to that time—hence the command to get the "Brass Plates."

Brother Sjodahl in his book, p. 204-5 says: "When Lehi left Jerusalem, the so-called canon of the Old Testament, as we know it, was not yet completed. The five books of Moses, undoubtedly, had been collected and written on one roll, numerous copies of which must have been in existence. The writings of the prophets, such as Joshua, the Judges, Samuel, Kings down to the reign of Zedekiah, and the prophecies of Isaiah, Hosea, Amos, Micah, and parts of Jeremiah, and their contemporaries, Joel, Amos and Jonah, must have existed in separate volumes, and individual collectors may have owned more or less complete sets. The Book of Job, some of the Psalms, the Proverbs, the Song of Solomon, and Ecclesiastes were also known, even if not generally accepted as sacred scripture. There were also books by authors whose names are mentioned in the Bible, but whose writings have not come down to us. The collection of Laban, known in the Book of Mormon as the Brass Plates, must have been unusually complete, judging from the contents. It must have been a very valuable library. Such libraries must have been owned by prominent individuals."

Laman and Lemuel thought that the task was impossible—Nephi, with faith in the Lord, said that it could be done, "If you think you can, you can," says one writer.

Nephi had such a thought for he said that the Lord would open the way, and he did it. He was obedient without argument. Many people weaken their determination, their ability, their faith by arguing on the impossibilities of the accomplishments of certain requirements. The same is true of things commanded by the Lord. Some argue that it can't be done, others say, "Thy will be done, oh Lord;" then they pray for help and go ahead and do it.



# Church History

General Board Committee:

Adam S. Bennion, Chairman:

J. Percy Goddard, Vice Chairman

## CONCERT RECITATION FOR FEBRUARY

(II Nephi, Third Chapter, Sixth Verse)

"For Joseph truly testified saying: 'A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.'"

### LESSONS FOR FEBRUARY

Ages 10 and 11

First Sunday, February 4, 1934

#### Lesson 5. Who the Prophet Was, on his Father's Side

Text: Sunday School Lessons (Quarterly).

Supplementary References: *Essentials in Church History* (Smith), pp. 25-29; *History of Joseph Smith* by his Mother, Lucy, pp. 31-37; *Life of Joseph Smith* (Cannon), Ch. I; *Comprehensive History of the Church* (Roberts), Ch. I, Vol. One.

Objective: To show that Brigham Young's statement was true, that God had had his eye upon the forefathers of Joseph Smith from Adam to Joseph.

#### Organization of Material:

- I. Joseph's Ancestors in Prophecy.
  - a. Brigham Young's declarations.
  - b. What Joseph in Egypt said.
- II. Robert Smith.
  - a. Follows Pilgrims, 1638.
  - b. A pioneer of America.
  - c. Owns large farm, Mass.
- III. Samuel, Sr. (1666-1748).
  - a. Prominent citizens of Topsfield, Mass.
  - b. Marries Rebecca Curtis.
  - c. Nine children.
  - d. Lives fourteen years after Washington's birth.
- IV. Samuel, Jr. (1714-1785).
  - a. Prominent citizen at Topsfield.
  - b. Marries Priscilla Gould.
  - c. Chairman "committee safety."
  - d. Signs important papers.
  - e. He and son, Asael, join Washington.
- V. Asael (1744-1830).
  - a. Born at Topsfield, March 7, 1744.
  - b. Twelve years younger than Washington.
  - c. Marries Mary Duty, 1757.
  - d. Joins Washington's forces.
  - e. Aids in getting freedom.

f. His letters and predictions.

g. Reads Book of Mormon.

h. Wife is baptized and moves to Kirtland.

VI. Joseph Smith, Sr. (1771-1840).

a. Born at Topsfield, July 12, 1771.

b. Moves to Turnbridge, Vt., 1791.

c. Successful farmer, store-keeper, and school teacher.

d. Lives at Sharon, Vermont.

Lesson Enrichment: Joseph's ancestors were New Englanders, of the most religious and sturdy type, having great faith in God, but not of the superstitious type, observing the Sabbath, open, frank and honest at a bargain, and were leaders in their groups. In the writings of Joseph's grandfather, Asael Smith, we get a view into his heart. Here are a few of his sayings, "The eleventh commandment, sir, is 'Mind your own business.' So I choose to do."

Some thirty years before he died, fearing that he might be taken away without the privilege of giving his final instructions to his wife and family, he wrote "An address to My family," which is filled with faith and trust in God. To his wife he writes, "And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God to take care of you and not to leave you nor forsake you, or never suffer you to leave, nor forsake Him, nor His ways. Put your whole trust solely in Him, He never did nor never will forsake any that trusted in Him.—So I do resign you into the everlasting arms of the great husband of husbands, the Lord Jesus Christ."

Then addressing his children regarding the Lord he says: "Do all to God in a serious manner; when you think of Him, speak of Him, pray to Him, or in any way make your addresses to His great Majesty, be in good earnest. Trifle not with His name nor with His attributes, nor call Him to witness to anything but is absolute truth. \* \* \* Do all to your God as to your father, for his love is ten thousand times greater toward you than ever any earthly father's could be to his offspring."

"Do not talk and make noise to get the



name of forward men, but do the thing and do it in a way that is fair and honest, which you can live and die by and rise and reign by; therefore, my children do more than you talk of. \* \* \*

"But for your children, \* \* \* make it your chief test work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education. \* \* \* Comfort, counsel, relieve, succor, help and admonish one another; and, while your mother lives, meet her, if possible, once every year." These and many more words did he write, admonishing his family to walk in the way of wisdom. (*Comprehensive History of the Church*, Roberts, pp. 7-12.)

Application: Show how a boy or girl may be greatly benefited through having honorable parents and grandparents. Let the students look forward to their becoming parents and grandparents, getting them to express themselves as to the kind they expect to be.

## Second Sunday February 11, 1934

### Lesson 6. Who the Prophet Was, On His Mother's Side

Text: Sunday School Lessons (quarterly), No. 6.

Supplementary References: *Essentials in Church History* (Smith), pp. 29-31; *History of Joseph Smith*, by his mother, Lucy, pp. 1-30; *A Comprehensive History of the Church* (Roberts), Chapter II.

Objective: To show that Joseph's mother's people were brave and God-fearing like the Smiths.

Organization of Material:

- I. Great-Great-Grandfather, John Mack (1653-1721).
  - a. Seeking religious freedom he leaves Scotland and reaches America, 1669.
  - b. At Lyme, Connecticut.
  - c. Prosperous farmer.
  - d. Dies at Lyme, Feb. 24, 1721.
- II. Great-Grandfather, Ebenezer Mack (1697-1777).
  - a. Born at Lyme, Dec. 8, 1697.
  - b. Father nine children.
  - c. A minister in church.
  - d. Dies when Washington is 45 years old.
  - e. Served against French and Indians.
- III. Grandfather, Solomon Mack (1732-1820).
  - a. Born at Lyme, Sept. 15, 1732.
  - b. Fights French and Indians with George Washington.
  - c. Marries Lyddia Gates, a school teacher.
  - d. In Revolutionary War.
  - e. Moves to Gilsun, New Hampshire.
- IV. Mother of Joseph Smith, Lucy Mack (1776-1855).

- a. Born at Gilsun, July 8, 1776.
- b. Married Joseph Smith, Senior, Jan. 24, 1796.
- c. Possessed unusual ability.
- d. Possessed great faith.

Lesson Enrichment: Grandfather, Solomon Mack, speaking regarding his "School Teaching Wife," says of her, "She was an accomplished young woman." A little later when his family was growing and he had moved to a new farm some forty miles from a school house he again tells us of her value. "Here I was thrown into a situation to appreciate more fully the talents and virtues of my excellent wife; for, as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of. Precepts accompanied with examples such as hers, were calculated to make impressions on the minds of the young, never to be forgotten. She, besides instructing them in the various branches of an ordinary education, was in the habit of calling them together both morning and evening, and teaching them to pray; meanwhile urging upon them the necessity of love towards each other, as well as devotional feeling toward him who made them. In this manner my first children became confirmed in habits of piety, gentleness, and reflection, which afforded great assistance in guiding those who came after them, into the same happy channel. The education of my children would have been a more difficult task if they had not inherited much of their mother's excellent disposition." (*A Comprehensive History of the Church* (Roberts), p. 19.)

Application: Without brave and fearless men and women such as Joseph's ancestors, Religious Freedom never could have been established, getting things ready for the Gospel. It's the mission of every boy and girl today to be as firm and trustworthy to their daily tasks as were Joseph's forefathers. The boys and girls of today are the forefathers of tomorrow. As we sow, we shall reap.

## Third Sunday, February 18, 1934

### Lesson 7. Joseph's Parents

Text: Sunday School Lessons (quarterly), No. 7.

Supplementary References: In the first few chapters of *The Life of Joseph Smith*, by his mother, Lucy, much valuable material upon this lesson can be found; also in the first two chapters of *A Comprehensive History of the Church* (Roberts).

Objective: To show that Joseph's parents were "shrewd, intelligent, kind-hearted, capable and God-fearing."

Organization of Material:

- I. Give a Brief Review of the Six Big Points Mentioned in the First Paragraph of the Lesson for Today.

- II. Discuss, "A Seer Shall the Lord my God Raise Up."
- III. Lucy Mack Smith.
  - a. Love for God and the Scriptures.
  - b. The thousand dollar gift.
  - c. Marvelous healing.
  - d. Christ's words.
  - e. Disappointed in ministers.
  - f. Her resolves.
- IV. Joseph Smith Senior.
  - a. A school teacher, store-keeper, and farmer.
  - b. Receives remarkable dreams or visions. (See chapter 14, *History of Joseph Smith*, by his mother.)
  - c. A broad-shouldered muscular man, six feet two in stocking feet.
  - d. Lucy worried much about him in their early married life, wondering if he would ever accept a true Church, even though it were found. In no sense was he fanatical or fanciful about religion.
- V. The Modern Prophet Born.
  - a. Sunday spent at Church.
  - b. Monday, December 23, 1805, Joseph born.
  - c. Sharon, Windsor County, Vermont.
  - d. The Father and Son to come from heaven in fourteen years.
  - e. The new day is at hand.

Lesson Enrichment: Regarding the farm in Sharon, Windsor County, Vermont, where the Prophet was born we read, "The 'Mack Farm' which consists of about one hundred acres, is situated on the hills three and a half miles north of Sharon Village. The white Brook flows southward through it and equally divides it. \* \* \* Upon this farm among many other trees grew white elm, bass wood, white birch, white pine, spruce, hemlock aspen, blackbirch, white and brown ash, oak, and maple. In addition to these, either before or shortly after the Macks (and Smiths) came (1804) there grew a young apple orchard.

"From these trees came a flood of melodies in bird song. The birds' names in this vicinity are 'the blue jay, hairy and downy woodpeckers, partridge, ruffed grouse, chickadee, sparrow, nuthatch, pine grosbeak, cedar waxwing, robin, bluebird, crow, yellow-bellied-sapsucker, whip-poor-will phoebe, red winged blackbird, oriole, catbird, goldfinch, house wren, thrush, scarlet tanager, redstart, warbler, purple grackle, snow bunting, owl, and the wild pigeon. Each brought his peculiar cheer to this upland farm. \* \* \*

"For a number of years Joseph Smith, Senior, cultivated a part of this farm during the summer months. He, perhaps, used oxen as well as horses to do his work. He probably raised a large quantity of potatoes, because one hundred years ago the starch industry was prominent in this locality. He, no doubt, raised flax, barley, wheat, corn,

beans, timothy hay, and clover seed. In addition to these, he had syrup from the maple trees. At that time there was a good market for all farm products. The local market, at least, was greater than today, because there were twice as many people in that vicinity as now. Sharon alone had 1431 people as against 545 in 1920." Apple trees more than a hundred years old, still stand on the farm, near the birthplace of the Prophet. It was an ideal place for hunting, fishing, farming, and raising a family. (See Church History Leaflet, Lesson 10, 1930.)

Application: Because Joseph Smith, Senior, and Lucy Mack Smith while in their youth formed clean and wholesome habits, the Lord chose them to become the parents of the great Latter-day Prophet. Had they chosen evil companions and been led from the path of truth and virtue, the Lord would have rejected them as the father and mother of the Prophet Joseph Smith. Let the students see that the habits formed in youth are the keynotes around which one's future life is built.

#### Fourth Sunday, February 25, 1934

#### Lesson 8. The Smiths Move to the Hill Cumorah

Text: Sunday School Lessons (quarterly), No. 8.

Supplementary References: *Essentials in Church History* (Smith), pp. 33-40; *History of Joseph Smith*, by his mother, Lucy, found in book form or *Improvement Era*, Vol. 5. In either book, turn to this period, reading these thrilling stories; "Views from the Prophet Joseph's Birthplace." *Era*, Vol. XI, pp. 434-436.

Objective: To show that the Lord had a direct hand in placing the Prophet near the Hill Cumorah.

#### Organization of Material:

- I. America Prepared for the Modern Seer.
  - a. Columbus, Bible, Pilgrim, Washington aided.
  - b. Ancestors of Prophet did their part.
- II. Joseph's Father a School Teacher.
  - a. Aids family to read and write.
- III. Mother a Writer.
  - a. Writes splendid history of the Prophet.
  - b. Has native thirst for learning.
- IV. Parents Knew the Bible.
  - a. Read regularly in home.
  - b. This led to Joseph's early knowledge of it.
- V. Prayerful people.
  - a. Pray over Sophronia.
  - b. Pray over Joseph.
  - c. Pray over difficulties.
- VI. Trials and Hardships.
  - a. First in sickness.
  - b. Second in financial losses.
  - c. Third leaving loved ones.
  - d. Long, hard journey.

## VII. The Hill Cumorah Country.

- a. Place chosen by the Lord.
- b. Plates deposited there.
- c. They possess the Gospel.
- d. Joseph and parents arrive.
- e. Farm purchased.
- f. Things now ready for restoration.

Lesson Enrichment: Regarding the country around the Hill Cumorah where Joseph and his parents had so lately moved, Orson F. Whitney writes: "A brief glance at some of the social conditions of those early times and primitive places may here be necessary. Western New York, the arena of our story's immediate action, was then an almost new country. Farm and forest, society and solitude, civilization and semi-savagery divided it. The Red Man, though no longer roaming wildly, had not disappeared from its borders, and the whites, who of course, predominated and held sway, if like all Yankees shrewd and intelligent, were most illiterate and untaught. The masses were poor, but

there were farmers and artisans who were prosperous, and the people, as a rule, were industrious and provident. Their style of living was exceedingly plain. Houses were usually small, unplastered, unpainted and rudely furnished. \* \* \* The floors were often without carpets, the tables without cloths and the frugal meal, cooked amid the glowing embers on the hearth or in the iron pot suspended by a chain from the chimney hook, was eaten from pewter or wooden plates with horn-handled knives and iron spoons. Clocks were a rarity, the 'time o' day' being commonly guessed by the sun; pictures and musical instruments were few and of inferior kind, and the family library consisted, in most instances, of the Bible, and almanac and what books were in vogue at the village school." (*History of Utah*, Vol. I, Whitney, pp. 18-19.)

Application: Let the children see that it is not the house we live in that makes a choice character; but rather the soul expressions, springing from what we are.

## Old Testament

(Continued from page 588)

ly weaker to bear the trial when it comes than if they had ignored it all the time. And that is what God knew when he said, "be not afraid."

Another way of meeting fear and worry is to practice self-control, and God will help them to do that. He will give them strength to make a special effort to hold their minds on a given subject, so that they will not give way to anticipations of disaster and troubles that seldom come to them. If the students can just keep in mind that God cares, that he is interested in their welfare then all will be well. The darkest night will have no terrors. With the Psalmist they will exclaim: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." That conviction absolutely destroys fears. Jericho falls, and they pass on to new conquests.

So the teacher may enlarge upon the conquest of selfishness and other evils for the

students before their inheritance is allotted to them in the land of Canaan. In every case they will conquer if they follow the example of Joshua.

Teachers may be interested in knowing that *The Conquest of Fear* by Basil King can be obtained at the Deseret Book Company. They may achieve an easier conquest than King did, but he claims that the fear which hounded him for years has been absolutely conquered by his methods.

### CONCERT RECITATION FOR FEBRUARY

(Exodus, Fifteenth Chapter, First Verse)

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

## GIVE THE BIBLE A CHANCE

"The very best thing we can do with Bible truth is to give the Bible itself a chance at the hearts of men. Not our learning, nor persuasiveness, nor magnetism, nor defense and interpretation of it can equal the imperial words of that Supreme Book.

President Woodrow Wilson finely said: 'Give the Bible to them unadulterated, pure, unaltered, unexplained, uncheaped, and then see it work its wholesome work through the whole nature.'—*Christian Standard*.



# Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by  
Lucy Gedge Sperry and Tessie Giauque

## LESSONS FOR FEBRUARY, 1934

Ages 7, 8 and 9

For Supervisors: How many of your teachers tried out one type of review lesson as suggested for the first Sunday in January? How many tried out the written question and answer review? With what success? How many the picture review?

Don't you think it would be a good idea to have one or two of the local teachers demonstrate a picture review such as should be given in February? The pictures are all listed in *The Instructor* January lessons. In your visits you have seen some good picture reviews. Why not ask such teachers to give a practical demonstration.

In addition to the picture review for February we suggest that you demonstrate the blackboard review. On it write such expressions as "*The Lamb of God.*" (Who called Jesus that? Why?) *Andrew.* (Whom did he bring to Jesus?) *Synagogue.* (What is it? What did Jesus do there?) *Evil Spirit.* (Who was afflicted with one? Where? What Jesus did?) Etc.

First Sunday, February 4, 1934

### A Review Lesson

Teachers: Read what is said to Supervisors, just above. This month try two types of review as you were asked to do last month. Have you provided yourself with the pictures

for all of the January lessons? If so it will be easy to have the children recall all the stories of the month. Try especially to bring out the objectives of each lesson. Have you a blackboard? If not this is your opportunity. Tell the Superintendent that a blackboard review is called for and you can't give it without a blackboard. In this month emphasize these ideas: Jesus came to give men the light. He also loved them and when He saw them afflicted, He couldn't help them too much. Tell of the healings given in these lessons.

Second Sunday, February 11, 1934

### Lesson 83. The Blind Beggar

Texts: John 8:12, 51, 59; John 9; Sunday School Lessons (quarterly), No. 83.

Objective: The Lord shows the way to those who have faith in Him.

Memory Gem: "I am the light of the world."

Songs: "Jesus Bids Us Shine," "Shine On," Deseret Sunday School Songs. "If You Have Faith," Kindergarten and Primary Songs, Thompson.

Pictures: "The Blind Man," Bible and Church History Stories, Part II, p. 66, "Christ Healing the Blind Man," *The Instructor*, November, 1930, No. 228, "Jesus Gives Sight to the Blind," Primary Pictures for 1934.

Organization of Material:

- I. Jesus' Disciples Inquire About a Blind Man.
  - a. They leave the temple after being cast out.
  - b. He had been blind since birth.
  - c. Was a character known to all.



- d. Jesus answers the inquiries.
  1. The man had not necessarily done wrong.
  2. Was there to show the power of God.

(Jesus the "Light of the World.")

- II. Jesus Heals the Beggar.
  - a. Anoints His eyes with clay.
  - b. Tells him to bathe in the pool of Siloam.
  - c. The blind man sees.
- III. Jesus Shown to be Divine.
  - a. People question the miracle.
  - b. The healed man's answer.
  - c. Jesus testifies that He is the Son of God.
  - d. The healed man becomes a believer in Christ.

#### Lesson Enrichment:

1. Point of Contact: Ask the children how they play "Blind Man's Buff." Have them tell how they felt when blindfolded. Ask them how they would like to be blindfolded all their lives. There is something worse can happen to the sight than just being blindfolded. What is it? Have them tell about blind people they know and how terrible it must be to be blind. Tell them about the blind man that Jesus' apostles asked Him about.

II. Application: The blind beggar of our story when healed by Jesus saw two kinds of light. What two kinds of light did he see? Yes, he saw the light of the sun. And how glad he was for when he saw that light his eyes were well again and he could see the flowers, the trees, the sun, the moon, the stars! And best of all he could see his own dear mother and father whom he had never seen before Jesus healed him.

But what was that other kind of light he saw. Yes, it was the light of truth and when he could see the light of truth how happy he was for it showed him that what Jesus taught was true. And so he joined the true Church. But the Jews couldn't see the light of truth so they were very wicked to this man and Jesus. What did they want to do to Jesus? I know a boy who cannot see the light of truth, so he steals. He will not go

to Sunday School. What will we all want to do; if we see this light that Jesus gives us. (Do right.)

### Third Sunday, February 18, 1934

#### Lesson 84. A Servant Healed

Texts: Luke 7:1-10; Matt. 8:5-13; Sunday School Lessons (quarterly), No. 84.

Objective: Great faith brings great blessings.

Memory Gem: "As thou hast believed, so be it done unto thee." (See Matt. 8:13.)

Songs: "If You Have Faith," Kindergarten and Primary Songs, Thomassen.

Pictures: "Bible Primer—New Testament," p. 33. This picture relates to a different incident, but the theme is so similar that it may well be used here.

#### Organization of Material:

- I. Jesus Called to Bless a Beloved Servant.
  - a. The servant of a wealthy officer in the Roman army.
    1. The officer had built a church for the Jews.
    2. He loved the good.
    3. He was worthy.
- II. The Centurion Had Great Faith.
  - a. He sent word of his unworthiness.
  - b. He realized Christ's power and divinity.
  - c. His request.
- III. Jesus Healed the Sick Man.
  - a. He called the people's attention to the centurion's great faith.
  - b. The servant made whole.

#### Lesson Enrichment:

Point of Contact: As is usually the case with lessons there are several approaches to this lesson that fit well. First the centurion was very generous. Second, he was very polite in that he did not wish to intrude upon Jesus for heathens such as this soldier was not permitted to associate with Jews in good standing. Third, there is the idea of being a commander. Which idea seems to lead best to the story. Generosity seems to fit in fine. This may be developed by re-

ferring to the church in which the children are in. Ask them who built the church. Who paid the men that built it? Tell of some man who gave generously. Then tell them about the Roman soldier who built a church without help from anyone else. But Jesus gave him more than he paid out. He gave him the life of a beloved servant.

Application: Sometimes we ask the Lord for very great things. Sometimes we ask Him to heal our relatives. Whom do we call in to pray for our sick ones? Has anyone of your friends or relatives been healed? Tell about it. If God can give us so much, what should we be willing to give Him in return?

Fourth Sunday, February 25, 1934

#### Lesson 85. A Woman's Faith

Texts: Mark 5:25-34; Matt. 9:20-22; Luke 8:43-48; Sunday School Lessons (quarterly), No. 85.

Objective: Silent sincere faith brings forth the blessings of heaven.

Memory Gem: "Daughter, thy faith hath made thee whole." (See Matt. 9:22.)

Songs: "I Do Believe," "Because He Loves Me So,"

Primary Association Song Book. "If You Have Faith," Kindergarten and Primary Songs, Thomassen.

#### Organization of Material:

- I. Jesus On His Way to Bless a Little Girl.
- II. A Woman Desires a Blessing.
  - a. She had been ill twelve years.
  - b. Had tried the skill of many physicians.
  - c. She had great faith in Jesus.
- III. She is Healed.
  - a. She touches His garment.
  - b. Jesus asks for an explanation.
  - c. The woman tremblingly offers it.
  - d. Jesus' kind comment.

#### Lesson Enrichment:

1. Point of Contact: Sometimes great men are very, very busy people. Who is the busiest man in our country? Yes, the President. If you wanted to ask him for something, it would be hard to do so for he is so busy. Jesus was just as busy as any man that ever lived. What kept him so busy? One day He was hurrying through a crowd to bless a twelve-year-old girl. There was a good sick lady in the crowd. She wanted Him to stop and bless her, but she knew He hadn't time. How do you think she got healed then? This is the beautiful story, etc.

II. Application: Jesus is not with us any more. We cannot even touch the hem of His garment. But just the same we can get great blessings from Him. How must we go about to get His blessings? Yes, we can

pray to Him when all alone. Can we get blessings from Him even when we are in a great crowd? How? (By a silent prayer.)

#### CONCERT RECITATION

(Matthew, Chapter 8, Verse 13)

"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

#### SHE TRUSTED IN GOD'S WORD

"How do you explain it?" asked one who had heard an old saint tell of a wonderful answer to prayer. "I don't" she answered simply. "I just took the Lord at his word, and he took me at mine."

# Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,  
Marie Fox Felt

## CONCERT RECITATION

"Don't say, I can't before you try,  
But try and see what you can do,  
Then if you've asked in faith, the  
Father  
Will gladly give help to you."

## LESSONS FOR FEBRUARY, 1934

Ages 4, 5 and 6

First Sunday, February 4, 1934

### The Children's Period

This is the general review Sunday, the period in which the teacher by careful questioning helps the children to recall the lesson objectives of the previous month.

Help the children tell the story of Father Lehi and the journey which he took into the wilderness. Help them to tell of his sincerity and trust in God and of the many ways in which he and his family were blessed.

Ask questions about the precious record and how Nephi obtained it. Why was Heavenly Father willing to trust Nephi with the record? Are not those of us who follow God's commandments, more trustworthy than the disobedient?

Was it not because of Nephi's obedience that the Lord gave him courage to do the hard tasks that he did? Talk about Ishmael and his family joining Lehi, and why Heavenly Father asked him to do so.

Use the type of illustrative material for your review that you used in the presentation of your lessons last month.

Songs for the Month: "Children of the Heavenly King," and

"Opening Prayer," *Songs For Little People*, Danielson and Conant.

This new song book *Songs For Little People*, by Danielson and Conant is now on sale at the Deseret Book Company.

Review the gem and the practice song of the previous month.

Second Sunday, February 11, 1934

### Lesson 114. Nephi's Vision of the Christ

Texts: I Nephi 10:17-23; 11; "Life Lessons For Little Ones," Third Year.

Objective: If we listen to and obey the words of the prophets of God, He will bless us.

#### Organization of Material:

##### I. Nephi Prays for a Vision.

- a. Like one sent to Lehi.
- b. His prayers are answered.  
Because of his strong faith.

##### II. Nephi Visions the Christ.

- a. He converses with an angel.
- b. He sees Jerusalem as it would be in 600 years.
- c. He sees the Savior's birthplace.
- d. He sees the baby Jesus.
  1. In His mother's arms.
  2. Worshipped by shepherds.
  3. Visited by the wise men.
  4. In happy childhood.
- e. He sees Jesus, the man.
  1. Being baptized.
  2. Performing His mission.
    - a. Healing the sick.
    - b. Preaching His gospel.
    - c. Blessing little children.
  3. Being crucified.

- III. Nephi Visions Other Events.  
 a. He sees his family in the future.  
 b. He sees events of our day.  
     1. Wonderful inventions.  
     2. Churches and temples.
- IV. The Visions Come True.
- V. God's Prophets Have Visions.  
 a. The leaders who guide us.  
 b. Because of their goodness.  
 c. To help us live righteous lives.

Enrichment Material—Approach:  
 Many little children do not have the privilege of attending the general conference sessions in the Tabernacle, but a large number of them have a radio in the home and can hear the voices that are broadcast at that time. The men who speak at the conferences are prophets of God and leaders chosen by Him as were Lehi and Nephi. They are honest, faithful men, obedient to God's commandments. He blesses them and gives them messages to carry to us, to help us live better, happier lives.

See if the children can say the name of one of our prophets of today. One of our Kindergarten teachers in southern Utah was happy one Sunday morning to hear one of the little tots say "Guess who slept at our house last night—President Heber J. Grant." And she pronounced the name so freely and yet so emphatically that it was evident that she had rehearsed it many times in just that way.

Application: Little children not only learn of God's commandments at mother's knee or through the lessons taught in Sunday School, but they hear them discussed in the family circle, in other church services and even in their play. How often in their play some one needs to be reminded to be fair, honest, considerate of others, etc. Talk with the children about these commandments and urge them to listen to the reference made to them by our prophets, when they speak to us.

Rest Exercise: Divide the children into two groups standing in two straight lines, facing each other. Each

child in one group takes the right hand of the child facing him and all in the group repeat after the teacher—

"I am from Politeness Town,  
 How do you Feel Today?"

The other group answers, repeating after the teacher—

"Very well, I thank you,  
 That's the polite thing to say."

### Third Sunday, February 18, 1934

#### Lesson 115. God's Gift to Guide

Text: I Nephi 16:8-13; "Life Lessons for Little Ones," Third Year.

Objective: When we seek to obey God's commands He helps us to do so.

Organization of Material:

- I. The Travelers in the Wilderness.
  - a. Journeying on to the promised land.
  - b. Depending upon God's guidance.
  - c. Laman and Lemuel complain.
    1. Are homesick.
    2. Have little faith.
  - d. Nephi and Sam are courageous.
    1. Strong in faith.
    2. Loyal to their father.
- II. A Gift to Guide the Travelers.
  - a. Camped near the Red Sea.
  - b. Lehi told to continue on his journey.
  - c. Lehi is undecided which way to go.
    1. Trusts in the Lord.
  - d. Finds the Liahona.
    1. When he awakened in the morning.
    2. Lying beside the tent opening.
    3. God had placed it there.
  - e. A ball of fine brass.
  - f. Pointed the way Lehi should go.
- III. Liahona Guided Them According to Their Good Deeds.
  - a. Nephi explains it to his brother.
    1. Guiding them when they obeyed.
    2. Confusing them when they were disobedient.

Lesson Enrichment—Point of Contact: Talk with the children about being in a strange place, not knowing just which way to go to get out; being in a car on the wrong road not knowing where the right one is, or having to decide which of two roads at an intersection is the one you should take; being lost from mother while shopping in one of the large department stores. What a happy feel-



ing comes to one lost, when someone helps to find mother, or the familiar road, when someone tells us where to go. Father Lehi in the wilderness was not really lost but he did not know which direction was the better way for him to travel as he journeyed toward the promised land. No man had ever traveled here before and there were no roads or sign posts to help Lehi on the way.

Application: When our Heavenly Father asked Father Lehi to take his family far away into a new land, what did he say? Then when Father Lehi was in trouble, who helped him? What kind of gift did our Heavenly Father send Lehi to show him the way to go? When did it work? Do you not think that Heavenly Father is more willing to help us when we follow His commands? What are some of the things He asks of us?

Rest Exercise: Ask the children to stand and extend the arms side-ward. Now at the teacher's direction and imitating her turn the bodies toward the east, then to the north, west, and south. Helping the children to learn directions.

Fourth Sunday, February 25, 1934

### Lesson 116. Nephi Breaks His Bow

Text: I Nephi 16:14-29; "Life Lessons For Little Ones," Third Year.

Objective: The Lord always helps those who are faithful and obedient to His will.

Organization of Material:

- I. Nephi and His Brothers in Search of Food.
  - a. Food brought from Jerusalem is gone.
  - b. Wild animals to be had in the wilderness.
  - c. Bow and arrows only weapons. Nephi's bow made of steel.

- II. The Liahona Directs the Hunters.
  - a. To where food could be found.
  - b. To a good camping place.
- III. Nephi's Bow Breaks.
  - a. The other bows have lost their springs.
  - b. Great sorrow prevails in camp.
    1. Families are hungry.
    2. The brothers are angry at Nephi.
    3. Complain against Heavenly Father.
  - c. Nephi pleads that they have faith in the Lord.
- IV. With a New Bow Nephi Obtains Food.
  - a. Makes a new bow of wood.
  - b. Prays for help.
  - c. The Lord directs the hunt.
  - d. Nephi brings food to the camp.
  - e. All are repentant and joyful.
- V. The Lord Calls Ishmael to his Heavenly Home.
 

Had been a faithful servant.

Lesson Enrichment—Point of Contact: Show a picture, or make a drawing of a bow and arrow. Talk with the children about the animals that Heavenly Father has provided for food such as the duck and the deer and compare methods of hunting and killing them in Lehi's time with those of today.

Application: Who helped Nephi to make his wooden bow and arrows? If Nephi had been selfish and had not wished to help his brothers and their families, do you think Heavenly Father would have been pleased? Name some of the people Nephi was helping when he brought home the food. Is there any way that we can help Father and Mother to provide food for us? One fine way in which we can help is to eat all of the food that is served on our plates. We will not be wasteful. We will not ask for a larger helping than we are sure we can eat. We will also express often in word and deed our thanks to our parents and our Father in Heaven for the food which they provide for us.

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